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Assessing and understanding young people's attitudes toward religious diversity in the United Kingdom

by

Alice Pyke
of
Warwick University

A dissertation submitted in partial fulfilment for
PhD
Institute of Education
University of Warwick

April 2013

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This work has not been previously accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

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Contents

Acknowledgements

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To my flatmates from the past three years, thank you for putting up with a scatty PhD student. I am immensely grateful. To Andrew, thank you for helping me with the final formatting, setting me up with that 'dropbox' account, and for your help during a very fraught build up to the viva.

To my family; you are my world. Never underestimate just how much I love you and how grateful I am to all of you for being there for me while I did this.

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Abstract

The increased presence of religious diversity among the population of the United Kingdom, particularly over the past century, is particularly noticeable through population studies such as the national census, and tangible signs including the increase in public celebrations of religious festivals, the increase in the presence of religious dress and food, and the increase in construction of religious architecture for faiths other than the historic religion of Christianity. This change in the United Kingdom signifies the need to assess and understand attitudes toward this evident religious diversity among young people living in the United Kingdom.

This dissertation is contextualised and conducted through a studentship role on the *Young People's Attitudes Toward Religious Diversity Project*, funded by the AHRC/ESRC as part of the Religion and Society Programme, conducted by the Warwick Religions and Education Research Unit. This mixed methods project employed quantitative methods to profile students aged 13- to 15-years in the different nations and school types of the United Kingdom, alongside findings from qualitative focus group interviews among 13- to 16 year-old students. The findings draw two conclusions; first, that attitudes toward religious diversity vary according to nation, with students in London and Northern Ireland exhibiting signs of particular difference in attitudes from the students in the other nations of the United Kingdom; and second, that attitudes toward religious diversity vary according to school type.

The mixed methodology of the research in the setting of the United Kingdom, the comparison of nations and school types, and the large scale on which the research was conducted all offer an innovative contribution to scholarship within the field of the social scientific study of religion. The conclusions also contribute to a better understanding of the national contexts of the United Kingdom and the different values which the different methods of educating young people in the United Kingdom can promote.

Introducing the dissertation

Introduction

Despite the increasingly diverse population of the United Kingdom, which has become increasingly visible during the past decades, evidence regarding the attitudes of young people toward this growing diversity seems to be lacking. This dissertation is contextualised in the AHRC/ESRC project concerning young people's attitudes to religious diversity in the United Kingdom. Both the research project and the dissertation set out to address the lack of empirical research which can give an accurate profile of the attitudes of young people toward religious diversity in the United Kingdom. The dissertation will address this problem in part one by discussing how religious diversity is visible in the population of the United Kingdom; by examining the literature which indicates examples of areas in which religious diversity has become apparent through challenges and contentions; by reviewing the theories and past empirical studies which are of relevance to addressing the research question; and by discussing the methodology and research strategy employed to gather the data. Part two of the dissertation will report the findings of the qualitative and quantitative data sets concerning how examination of the influence of nation and the influence of school type can deepen understanding regarding attitudes toward religious diversity. This presentation of the analysis and findings of the two datasets will address the research question by providing empirical evidence as to how attitudes toward religious diversity can be assessed and understood.

Part one: examining the context

The dissertation forms one of the outputs of the Young People's Attitudes toward Religious Diversity project funded by the Arts and Humanities Research Council and Economic and Social Research Council (AHRC/ESRC) as part of the Religion and Society Programme, and conducted by the Warwick Religions and Education Research Unit (WRERU). This project seeks to profile the attitudes of young people toward religious diversity by using a mixed methods approach of both qualitative and quantitative research methods among 13- to 15-year-old students residing in the different nations of the United Kingdom and attending different types of schools across each nation of the United Kingdom.

Examining religious affiliation of the population of the United Kingdom

Chapter one will begin to contextualise the question of what the attitudes toward religious diversity are among young people in the United Kingdom. The chapter will introduce the rationale which each nation used for including a religion question in the 2001 census, in Northern Ireland, Scotland, and England and Wales. The chapter will then discuss the different religion questions included in each national census paper across the United Kingdom for the 2001 census. The chapter will also examine the data from the answers to these religion questions to discuss the religious landscape of the United Kingdom. The discussion of this census data will include comment on the general population, and young people in the population at the most detailed level possible provided by the census output (the 10- to 15-year-old age group).

The visible signs of religious diversity in the United Kingdom

Chapters two, three and four will use literature to complement the discussion of the representation of religious affiliation in the 2001 national census by discussing examples where the increase of religious diversity in the United Kingdom has become more apparent in society.

Chapter two will discuss the prominence of different holy days and religious festivals which are celebrated across the different nations both privately and publically. Chapter three will address a second example of the increasingly religiously diverse landscape of the United Kingdom by discussing the literature concerning the visibility of religious dress and food in society. Chapter four will address the third example of the increased visibility of different religious buildings and architecture. These three examples will indicate how the religious landscape of the population has changed from a Christian mono-religious nation into a more religiously diverse nation, thus establishing a need and a context in which research which examines attitudes toward issues such as these can be conducted.

The hidden face of religious diversity within the United Kingdom

Chapter five will develop the examples of the visibility of religious diversity across the United Kingdom (as demonstrated by holy days and festivals, religious dress and food, and religious buildings and architecture) by moving on to discuss the hidden face of religious diversity in the United Kingdom. This chapter will discuss examples of areas of life which historically have been rooted in a religious tradition, but have been adapted or modified to respond to the increase in religious diversity among the population over the last century. These areas of life will include education, healthcare, and death and dying. Their religious roots will be discussed and signs which remain regarding their religious heritage will be identified. By

discussing these religious roots, the religious values which lay at the heart of these areas of life will be highlighted, thus acting as preparation for a study which assesses and understands attitudes toward religious diversity. This review of literature in chapter five will add to the review already contributed to indicate the change in the United Kingdom from a traditionally Christian mono-cultural society into a multi-religious and multi-cultural society, particularly within the last century, thus justifying the need to assess and understand attitudes toward religious diversity.

Applying relevant theory to assess and understand attitudes toward religious diversity

Chapter six will develop the literature further by discussing the public significance of religious affiliation and what information religious affiliation can provide about an individual, the religion they self-assign themselves to, and their beliefs and values. Different theories of self-assigned religious affiliation will be discussed, such as the contributions of Bibby, Bouma, Fane and Francis. The chapter will select the Francis argument for understanding self-assigned religious affiliation as the most appropriate means of understanding beliefs and values within the field of the social-scientific study of religion and for understanding attitudes toward religious diversity. The support for this understanding will be based on previous research projects conducted among young people without religious affiliation, with world faith affiliation, and with denominational affiliation to understand values concerning personal wellbeing, sexual morality, and substance use. This chapter acts as a vital link between the findings of census data concerning self-assigned religious affiliation among young people, how self-assigned religious affiliation can be applied to understand attitudes toward religious diversity among young people, and the wider literature concerning the modern religious landscape of the United Kingdom.

Previous empirical research concerning young people and religious diversity

Having identified the context and environment of the United Kingdom and supported this through relevant literature, chapter seven will justify the case for conducting the young people's attitudes toward religious diversity project which could complement the findings of previous WRERU projects concerning young people. Chapter seven will therefore offer a detailed study of the project *Religion in Education: a Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries* (REDCO) conducted by WRERU prior to the attitudes toward religious diversity project as an example of an earlier study concerning young people and attitudes toward religion and other religions, on which the present study built.

Choosing appropriate methodology

Chapter eight will discuss the mixed methodology of the project by discussing both the qualitative and quantitative methods of the AHRC Young People's Attitudes toward Religious Diversity Project. The chapter will discuss how the two phases of the project were conducted. The qualitative study which formed the first phase of the project will be discussed with reference to the design of the interview schedule, the sampling strategy, and a brief overview of the findings which informed the quantitative study. Chapter eight will then discuss the quantitative phase of the project, including the questionnaire design, the sampling strategy, and the pilot study, before concluding that both of the methods used were appropriate for collecting the data which was analysed and will be discussed in the latter part of this dissertation. This methodology chapter also demonstrates the reasoning behind the layout of the data chapters.

Generating the research questions which underpin the research

Therefore the overriding research questions which this dissertation seeks to address are as follows. The overall research question which this dissertation will address is to understand what the attitudes of young people aged 13-to 15-years old toward religious diversity in the United Kingdom are. This research question is derived from addressing the religious affiliation of young people from the 2001 census is and looks to develop these results into understanding attitudes toward religious diversity.

The first sub research question which will assist in addressing this overall research question is whether the nation of the United Kingdom in which a young person lives affects their attitudes toward religious diversity. This also develops from the discussion of the different national patterns within the 2001 census data and the review of the literature which illustrates the religious diversity which is now evident across the United Kingdom.

The second sub research question will address whether the type of school which a student attends can affect their attitudes toward religious diversity. This research question arises from the discussion of the religious heritage of the education system and the discussion of its influence on beliefs and values within the literature.

Part two: examining the new data

The data generated by the project (both qualitative and quantitative) will be discussed in five chapters, with each of these chapters developing a specific theme.

Attitudes toward religious diversity and social context

Chapter nine will discuss the social context of the young people and their comments concerning their lives in the United Kingdom in order to profile their different backgrounds. Social context will be assessed by the investigation of four broad

themes which were raised by the students: family life, friendships and peer groups, environment, religious practice, and school life. The chapter will cite examples of qualitative material which addressed the students' comments about their social contexts and demonstrates how this shaped the quantitative questions. The quantitative data will be crosstabulated with both nation and school type for discussion to be made and conclusions to be drawn about what nation and school type can say about student views of their social context. This will answer the research question by indicating the different backgrounds which the students come from and how these different social contexts combined with the influence of living in different nations and attending different school types can inform the attitudes toward religious diversity among young people.

Attitudes toward religious diversity and religious beliefs

Chapter ten will discuss the religious beliefs of the young people. Religious beliefs will be assessed by the investigation of four broad themes which were raised by the students: belief in God, concepts of God, the relationship between religious and scientific belief, and belief in life after death. The chapter will cite examples of qualitative material which addressed the students' comments about their religious beliefs and demonstrate how this shaped the quantitative questions. The quantitative data will be crosstabulated with both nation and school type for discussion to be made and conclusions to be drawn about what nation and school type can say about the religious beliefs of students. An understanding of the religious beliefs of young people will answer the research question as the differences between traditional or more modern religious beliefs, or conservative and liberal beliefs could give an indication of how open-minded or closed-minded students might be when asked about their attitudes toward religious diversity later on in the dissertation. The

differences in nations and school types may also be able to give more detail concerning how open-minded or closed-minded the students may be concerning attitudes.

Attitudes toward religious diversity and awareness of influences on and of religion

Chapter eleven will discuss the influences on and of religion and what factors young people consider influential about both religion and other religious groups. These influences on and of religion will be assessed by the investigation of five broad themes: parents, influence of peers and friends, influence of school, and influence of media. The fifth theme is the influence of religion on the lives of young people. These themes were all raised by the students. The chapter will cite examples of qualitative material which addressed the students' comments about factors which had influenced their views and demonstrate how this shaped the quantitative questions. The quantitative data will be crosstabulated with both nation and school type for discussion to take place and conclusions to be drawn about what nation and school type can say about the influences on and of religion on students. This will answer the research question as an understanding of where the attitudes concerning religion and other religious groups come from could provide an indication of what the attitudes toward religious diversity might be, how and whether these might be influenced by the nation in which the students live or the school type which they attend.

Broad attitudes concerning religious diversity

Chapter twelve will discuss broader attitudes which young people have toward religious diversity as a means of understanding the generalisations which are made about religious diversity and attitudes toward religious diversity within the wider

world. These broad attitudes toward religious diversity will be assessed by the investigation of four broad themes: the negative impact which the students believe that religious diversity has on the world, the positive impact which religious diversity has on the world, the desire of the students to broaden their understanding of religious diversity, and concerns, attitudes and stereotypes which the students have about religious diversity. The chapter will cite examples of qualitative material which addressed the students' comments about their broader attitudes toward religious diversity and demonstrate how this shaped the quantitative questions. The quantitative data will be crosstabulated with both nation and school type for discussion to be made and conclusions to be drawn about what nation and school type can say about the broader attitudes which students have concerning religious diversity. This will answer the research question of what the attitudes toward religious diversity among young people are by informing about the more general attitudes which students have concerning religious diversity, thus alerting to any positive or negative generalisations or stereotypes which are endorsed by the students.

Immediate attitudes toward religious diversity

Chapter thirteen will discuss the immediate attitudes which young people have toward religious diversity to develop the previous discussion of the broad attitudes toward religious diversity. These immediate attitudes toward religious diversity will be assessed by the investigation of three broad themes: religious diversity and school, religious diversity and the local environment, and religious diversity and personal relationships. The chapter will cite examples of qualitative material which addressed the students' comments about their immediate attitudes toward religious diversity and demonstrate how this shaped the quantitative questions. The

quantitative data will be crosstabulated with both nation and school type for discussion to be made and conclusions to be drawn about what nation and school type can say about the immediate attitudes which students have concerning religious diversity. This will answer the research question of what are the attitudes of young people toward religious diversity by seeing how attitudes toward religious diversity are endorsed within their everyday lives and whether or not this is influenced by nation or school type. This allows for the findings of the previous chapter concerning the broader attitudes toward religious diversity to be complemented as the attitudes will assess how the students relate to religious diversity in a way that is of relevance to their social contexts.

Conclusion for approaching the problem

This introduction to the dissertation has identified that the subject of young people's attitudes toward religious diversity requires further empirical investigation, particularly with regard to the nation which they come from and the type of school which they attend. As a consequence, a rationale for responding to this research question has been set out and a research strategy for answering the question as to what the attitudes toward religious diversity among young people are in the United Kingdom has been discussed. This rationale and research strategy are deemed to be the most effective ways of answering the research questions of what young people's attitudes toward religious diversity in the United Kingdom are. Chapter one will begin to implement this research strategy by discussing the visibility of religious diversity in the United Kingdom through the findings of the 2001 national census.

Part One: research context

1. The face of religious diversity across the four nations of the United Kingdom

Introduction

One way in which to discover the general state of religious diversity in the United Kingdom is to examine the statistics on religion collected from the national census. A national census takes place every ten years to gather demographic information about individuals and households across the nation and the completion of it is compulsory (Boyle & Dorling, 2004).

The census paper for each nation now includes a question which is voluntary concerning religion, with the exception of Northern Ireland where the question is not voluntary, although the layout and style of each religion question differs from nation to nation. For Scotland and for England and Wales, the inclusion of a religion question was new to the census in 2001 (Aspinall, 2000). However, Northern Ireland has a history of including questions concerning religion in the census paper, having included a question since 1926 when the partition of Ireland took place (Hennesy, 2000). This means that data collected from the national census can provide an accurate contextualisation of each nation concerning its religious background or current religious trends where the entire population is represented (Boyle & Dorling, 2004). This chapter uses the data from the 2001 census in the nations of Northern Ireland, Scotland, and England and Wales to examine how the different religions are represented in the United Kingdom, which are represented most highly and whether there are any patterns which can be seen in the data to show trends which are occurring in terms of religion across the United Kingdom.

The chapter will first briefly introduce the historical background of religion in each nation, thus explaining the contexts from which the questions arise, then examine the varying layouts and designs of each nation's religion question or questions, before looking at the way the data which arises from these questions makes the information available to the researcher. The findings of each nation will be discussed, with Northern Ireland being discussed first because Northern Ireland is the nation with the earliest record of a census question on religion (Doherty & Poole, 2002), then Scotland because of its well constructed and well defined question, before finally discussing England and Wales, and breaking their results down into individual nations. Where there has been a breakdown to look at the results of teenage religion and religious diversity these will be presented and discussed for each nation. Finally the chapter will bring the findings together and draw conclusions from the findings.

Contextualising differences in nations

The difference in religion questions across each nation is a result of the need that historical events and social contexts have prompted. For example, Northern Ireland's history of what have become known as 'the troubles' up to and since the partition of Northern Ireland and the Republic of Ireland have demanded that a religion question and a question concerning religious and community backgrounds be included. Northern Ireland is said to possess a long-standing history of being a country which is divided by its two largest religious communities, the Protestants and the Catholics. This history of the struggle for religions to live peacefully side-by-side dates back hundreds of years (Mitchell, 2005). 'The troubles' in Northern Ireland centre around a conflict based on political ideologies and social/ethnic identities that happen to be divided along religious lines (Cairns & Darby, 1998). Whilst the Protestant political

groups (Unionists) desire to remain part of the United Kingdom, the Catholic political groups (Nationalists) desire to disestablish and become part of the Republic of Ireland (Ganiel & Jones, 2012).

It is argued that, whilst religion in the doctrinal sense is not the cause of tension in Northern Ireland in the twenty-first century, it is the use of religion as an indicator of an individual's communal membership and or political ideology which has contributed to the history of 'the troubles' in Northern Ireland (Mitchell, 2005). Whilst the 'Good Friday Agreement' of April 10 1998 has not completely ceased tension and extremist behaviour in Northern Ireland, it has ushered in a more peaceful cohesive attitude where politics, religion and ethnicity are concerned in twenty-first century Northern Ireland.

Like Northern Ireland, Scotland's background is that it has been a Christian country since approximately 400AD. The established church is the Presbyterian Church of Scotland. This means that in Scotland there is a constitutional link between Church and state (Church of Scotland, 2013). The inclusion of the religion questions in the 2001 census were justified as a way of monitoring anti-discrimination policies, and also to look at the differences in Scottish society regarding the two denominations of Roman Catholicism and the Church of Scotland (Scottish Executive, 2005). The reason for this may be due to issues of sectarianism which, in the past, have been a problem in areas of Scotland, one particular example being Glasgow. Problems in this city lead to an investigation into sectarianism in Glasgow (NFO Social Research, 2003). The religion question was also included to collect more detailed information about particular ethnic minority groups (Scottish Executive National Statistics, 2005; Weller, 2004). Recent immigration to the United Kingdom prompted a need for Scottish officials to discover the rate of immigration

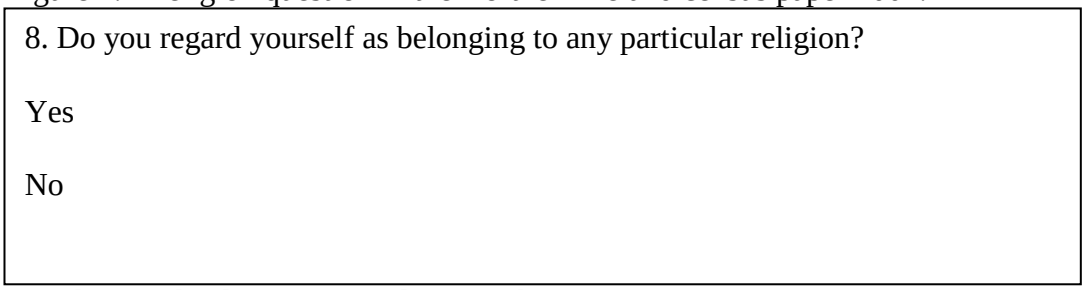
of other religions and cultures into Scotland separately rather than immigration to the UK as a whole.

England and Wales are also defined as Christian nations. In England the established church is the Church of England, meaning that there is a constitutional link between church and state (Guest, Olson, & Wolffe, 2012). The monarch is both the head of state and supreme governor of the Church of England (Archbishops Council, 2013). The Church in Wales remains part of the Anglican Communion, but since 1924 it has not been an established Church in Wales (Morgan, 2011). Whilst the religious history of England and Wales has been turbulent in the past, with the decision of Henry VIII to create the Church of England independent from the Catholic Church in Rome and the changeable years following, there have not been religious or sectarian problems at the same level or in recent times on a scale that would require the census to investigate the issues that it has been required to in the case of Northern Ireland and Scotland.

The question in the census paper

There are three parts to the religion question in the Northern Ireland census paper. The first religion question (shown in figure 1.1) asks about affiliation to a religion but only requires an answer of yes or no.

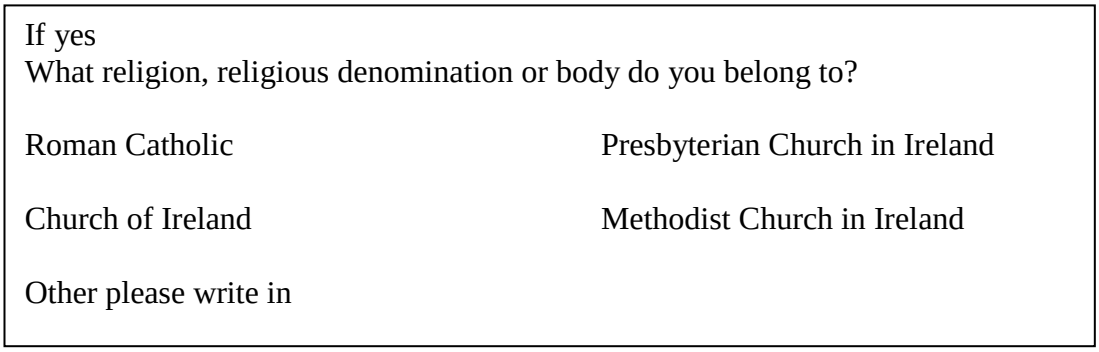
Figure 1.1 Religion question in the Northern Ireland census paper 2001.



(Northern Ireland Statistics and Research Agency)

The second religion question in the Northern Ireland census paper of 2001 only requires an answer if the answer to the first religion question was yes and is shown in figure 1.2.

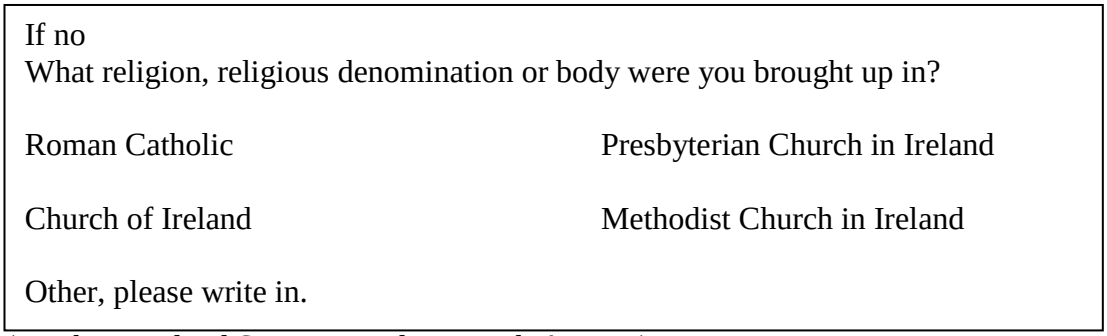
Figure 1.2 Religious affiliation question. Northern Ireland census 2001.



(Northern Ireland Statistics and Research Agency)

The final question, shown in figure 1.3 is known as the community background question and is answered if individuals did not regard themselves as belonging to any particular religion.

Figure 1.3 Community Background Question. Northern Ireland census paper 2001.



(Northern Ireland Statistics and Research Agency)

The Scotland census paper includes two questions modelled on that of the Northern Ireland census paper. The first of these questions (shown in figure 1.4) concerns the current religious affiliation of the individual and is a condensed version of the first two questions in the Northern Ireland census paper. Therefore, through these questions, the data which is made available shows whether or not people in Northern

Ireland regard themselves as belonging to a particular religion, and if so which one. It also gives an insight into the numbers of how many people have been brought up in religious communities, and if so, in which communities they were brought up.

Figure 1.4 Current religious affiliation. From the 2001 census paper.

Q13. What religion, religious denomination or body do you belong to?	
None	
Church of Scotland	Roman Catholic
Other Christian (please write in)	Buddhist
Hindu	Muslim
Jewish	Sikh
Another religion (please write in)	

(General Register Office for Scotland)

The second religion question in the Scotland census paper concerns religion of upbringing and is shown in figure 1.5

Figure 1.5 Religion of upbringing. From the 2001 census paper.

Q14. What religion, religious denomination or body were you brought up in?	
None	Church of Scotland
Roman Catholic	Other Christian (please write in)
Buddhist	Hindu
Muslim	Jewish
Sikh	Another religion (please write in)

(General Register Office for Scotland)

For the nations of England and Wales, the census paper was exactly the same. Only one question was asked. This is shown in figure 1.6

Figure 1.6 Religion question from the 2001 census. England and Wales.

What is your religion?	
None	Buddhist
Christian	Hindu
(Including Church of England,	Muslim
Catholic, Protestant, and all other	Jewish
Christian denominations).	Sikh
Any other religion (please write in)	

(Office for National Statistics)

Northern Ireland

1,685,267 people answered the religion and community background questions in Northern Ireland. To present the data concerning religion in Northern Ireland, the results for the general population, males and females within the general population, and 13- to 15-year-olds (both collectively males and females separately) are discussed using table 1.1 as a reference. Table 1.2 presents the data concerning community background in Northern Ireland for the same groups.

Table 1.1 Current religion. Northern Ireland 2001 Census.

Religious groups	Total population %	13- to 15-year-old population %
Catholic	40.26	47.98
Presbyterian church in Ireland	20.69	17.81
Church of Ireland	15.30	13.27
Methodist Church in Ireland	3.51	3.15
Other Christian including Christian related	6.07	5.39
Other religions and philosophies	0.30	0.21
No religion or religion not stated	13.88	12.18

(Northern Ireland Statistics and Research agency)

Religious affiliation of the general population

Table 1.1 demonstrates the religious affiliation of the general population. In terms of the whole population of Northern Ireland, the three denominations of Christianity with the highest levels of affiliation are Catholic (40.26%), Presbyterian Church in Ireland (20.69%) and Church of Ireland (15.30%). After these three, the next most popular response to the religion question was that an individual had no religion or had not stated their religion (13.88%). This group came higher than the total percentage of those who were affiliated with 'Other Christian denominations' in Northern Ireland (6.07%), the Methodist Church in Ireland (3.51%), and other religions and philosophies (0.30%).

Religious affiliation of the 13- to 15-year-old population

The proportion of 13- to 15-year-olds in Northern Ireland makes up 4.81% of the total population. An estimated 87.81% of these 13- to 15-year-olds are religious and an estimated 12.18% are not religious. On looking at the data for the 13- to 15-year-old group it becomes clear that there are both parallels and differences in both the patterns which emerge and the conclusions which can be drawn about the profile of religion in Northern Ireland. Table 1.1 demonstrates religious affiliation among this group.

The group with the highest levels of affiliation among the 13- to 15-year-old group is, once again, Catholic (47.98%) followed this time by the Presbyterian Church in Ireland (17.81%), then the Church of Ireland (13.27%) which mirrors the pattern for the general population of Northern Ireland. Once again the fourth group is the group which does not claim to have a religion or does not state its religion (12.18%). The next group after this are those who consider themselves to be 'Other Christian' or from other Christian denominations (5.39%). Again, in parallel to the percentages of the whole population, the Methodist Church in Ireland was the Christian denomination with the lowest level of affiliation (3.15%).

The groups No religion, or Religion not stated, Presbyterian Church in Ireland, Church of Ireland, Methodist Church in Ireland, and other Christian have higher percentages of affiliation amongst the whole population than the 13- to 15-year-old group within the population. The only exception to this is the Catholic groups where the total group of 13- to 15-year-olds who are Catholic (47.98%) is higher than the total group of Catholics in the whole population (40.26%).

The community background of the general population

The community background of the general population is demonstrated in table 1.2. In terms of community background the census discovered that 53.13% of the population say that they have come from or been brought up in the Protestant denomination or community. This was the highest group followed by 43.76% of the population who were Catholic. These were the two groups with the highest levels of affiliation, which is unsurprising as religious and political history of Northern Ireland has always recorded these two groups as the two main religious groups in Northern Ireland.

Following the Protestant and Catholic groups the third highest group were those who stated that they did not have a community background or did not wish to state their community background: 2.72% expressed this option. Those who expressed that they came from a community background of other religions and philosophies only accounted for 0.39% of the population of Northern Ireland. This confirms the Catholic and Protestant community as the two largest in Northern Ireland but does not explain why the Protestant community is more highly affiliated here than in the previous census question about current religion. A suggested explanation for this might be that the identity of Protestantism may be considered of more importance to this group than their affiliation to the denomination. However this would require further investigation.

Table 1.2 Community background: Religion or religion brought up in. Northern Ireland 2001 Census

Religious groups	Total population %	13- to 15-year-old population %
Catholic	43.76	50.97
Protestant and other Christian related	53.13	45.15
Other religions and philosophies	0.39	0.26
None	2.72	3.62

(Northern Ireland Statistics and research Agency)

Community background of the 13- to 15-year-old population

The community background of the 13- to 15-year-old population is demonstrated in table 1.2. Among the 13- to 15-year-old sample, the highest community background differed from that of the whole population with 50.97% saying that they had been raised in a Catholic community background and 45.15% saying that they had been raised in a Protestant background. The Catholic group thus mirrors the results of the first religion question which found it to be the denomination with the highest level of affiliation in Northern Ireland. Again the patterns for other religious and philosophical backgrounds and no religious background or none stated mirrored the rest of the population of Northern Ireland with the option of no religious background or no religious background stated (3.62%) being higher than those from other religious and philosophical backgrounds (0.26%).

Summary of findings in Northern Ireland

The data for Northern Ireland portrays a country which is predominantly Christian, with minimal inhabitants from other major world religions. While there is evidence

of diversity in Northern Ireland for both the current religion question and the community background question, this is restricted to denominational diversity within the religion of Christianity rather than religious diversity. In general the 13-to 15-year-old group tend to be slightly lower in affiliation to different religious groups and community groups than the total population.

Scotland

Current religious affiliation of the general population

In Scotland, 5,062,011 residents answered the question concerning religion. The results can be found in tables 1.3 and 1.4. The summary of the analysis of religion in the 2001 census report (2005) demonstrated that 67% of the overall population of Scotland self-assigned to a religious denomination, whereas 28% claimed no religious affiliation. The results of the current religion question show that there are high levels of Christian affiliation in Scotland, and also high levels of people who have no religion.

The religious group with the highest level of affiliation among the population of Scotland is Christianity. As Christianity is more historically established in Scotland it can be argued that this is the reason that there are more who are affiliated with it. Within the group who consider themselves affiliated with Christianity, the denomination with the highest level of self-assigned religious affiliation is the Church of Scotland (42.40%) which accounts for just under half of the population of Scotland. This is unsurprising as the Church of Scotland is the established church in Scotland, despite not being controlled by the state as in England (Weller, 2001). Those who said they were not affiliated with a religion accounted for 27.55% of the population. However, 5.49% provided no response to the question. The total sum of those who did not answer the religion question or said that they had no religion was

therefore 33.04%. Roman Catholicism was found to be the second highest Christian denomination in Scotland with 15.88% of the population claiming Catholicism as their current religion. The population has a history of affiliation to the Roman Catholic faith, which although being affected by the events of the Reformation, was strengthened during the nineteenth century when immigration from Ireland brought more Roman Catholics intent on finding work and settling in Scotland (Weller, 2001).

Aside from Christianity, those with no religious affiliation, and those unwilling to disclose their religion, Islam is the second largest religion represented in Scotland (0.84%), although the report points out that this is still less than 1% of the whole population of Scotland. All of the major religions aside from Christianity individually accounted for less than 1% of the population. The Analysis of Religion in the 2001 Census Summary Report found that these minority religious groups tended to be concentrated in large urban areas such as Glasgow and Edinburgh (Scottish Executive National Statistics, 2005).

Table 1.3 Current Religion. Scotland 2001 Census.

Religious groups	Total Scotland population %	13- to 15-year-old population %
None	27.55	31.85
Church of Scotland	42.40	36.78
Roman Catholic	15.88	17.09
Other Christian	6.81	5.25
Buddhist	0.13	0.08
Hindu	0.11	0.09
Jewish	0.13	0.09
Muslim	0.84	1.19
Sikh	0.13	0.20
Another Religion	0.53	0.38
Not Answered	5.49	6.99

(General Register Office for Scotland)

Current religious affiliation of the 13- to 15- year-old population

The percentages of the 13- to 15- year-old adolescents in Scotland mirror those of the population. The highest percentage of affiliation among 13- to 15-year-old adolescents is the Church of Scotland (36.78%). Again, those with no current religion formed the second highest group (31.85%). The third highest group was Roman Catholicism (17.09%). The percentage of 13- to 15-year-old adolescents who did not answer the current religion question was higher than that of the whole population of Scotland (6.99% compared with 5.49%). Similarly, the world religions, aside from Christianity count for less than 1% of the 13- to 15-year-old population with the exception of the Muslim population (1.19%).

Religion of upbringing of the general population

The results of the religion of upbringing question are displayed in table 1.4 census found that the highest percentage of people in Scotland had been brought up in the Church of Scotland (47.27%). The second highest group were those who were not brought up with a religious affiliation (17.53%). This was followed by Roman Catholicism (16.98%). The next highest group were those who belong to other Christian denominations (8.38%). These data demonstrate that Scotland is a predominantly Christian country with a high level of people who have not been brought up with a religion. The major world religions are not as well represented but this is perhaps because these religions have been introduced to Scotland more recently than Christianity which is historically more established. Each of the major world religions of upbringing account for less than 1% of the population.

Table 1.4 Religion of upbringing. Scotland 2001 Census.

Religious groups	Total population %	13- to 15-year-old population %
None	17.53	27.64
Church of Scotland	47.27	37.40
Roman Catholic	16.98	16.52
Other Christian	8.38	5.35
Buddhist	0.09	0.08
Hindu	0.12	0.09
Jewish	0.15	0.10
Muslim	0.83	1.18
Sikh	0.13	0.19
Another Religion	0.17	0.15
Not Answered	8.35	11.30

(General Register Office for Scotland)

Religion of upbringing of the 13- to 15-year-old population

The highest religion of upbringing among 13- to 15-year-old adolescents within the Scottish population was the Church of Scotland (37.40%). The 13- to 15-year-old adolescents who had not been brought up with a religion numbered 27.64% and the 13- to 15-year-old adolescents whose upbringing was Roman Catholic numbered 16.52%. The percentage of 13- to 15-year-olds who did not answer the question about religion of upbringing numbered 11.30% which was a much higher number than that of the whole population. Again, the world religions aside from Christianity accounted for less than 1% of the group with the exception of Islam which accounted 1.18% of the 13- to 15-year-old group. With regard to the whole

population it would seem that a smaller proportion are being raised in a religious environment currently than was the case previously.

Summary of findings in Scotland

The data demonstrate that the 13- to 15-year-old group in Scotland are less religious than that of the whole population. This may be due to their parents being less affiliated with a religion and so less likely to bring their children up within a religious community. This is supported by Voas and Crockett (2005), who have argued the case that decline in both belief as well as belonging is generational and the direct result of the rate at which religion is transmitted from the parent to the child. The patterns also show that there are more Christians and non-religious people than other religious groups in Scotland. There is a low representation of major world religions aside from Christianity in Scotland.

England and Wales

Religion of the general population

A total of 49,138,838 people answered the religion question in England. 2,903,085 people answered the religion question in Wales. The total answers to the religion question in England and Wales collectively was 52,041, 916. The percentages from the religion question for the 2001 census in England and Wales for the general population and the 13- to 15-year-old population are shown in table 1.5.

The religion that the highest percentage of the population say they are affiliated with is Christianity (71.75%). The second highest group are those who say that they have no religion (14.81%) after this was the group who chose not to state or disclose their religion (7.71%). Following Christianity, the religion with the second highest percentage of the population who say it is their religion is Islam, with 2.97% of

residents in England and Wales stating it as their religion. Those who stated that they were Hindu accounted for 1.06% of the population of England and Wales. The other religions from the six world religions accounted for less than one percent of the population, but were still present in England and Wales. Those who were Sikh formed 0.63% of the population; Jews accounted for 0.50% of the population. Those who said that they came from any other religion were grouped together and formed 0.29% of the population, and Buddhists formed 0.28% of the population.

These figures demonstrate that the majority of the population of England and Wales still affiliate themselves with the Christian tradition, whatever denomination this may be. However there is also a significant proportion of the population who claim that they are not religious or do not wish to state what their religion is. There is an Islamic presence in England and Wales but less than 5% state Islam as their religion. Whilst there is a presence of the other four major world religions, their presence is not as visible as Christianity and Islam.

Religion and the 13- to 15- year-old population

The results of the young people in England and Wales mirror that of the whole population in terms of the patterns which emerge concerning the answer to the religion question. Once again, the highest percentage of the population stated that their religion was Christian (68.96%). The other groups with high percentages were those with no religion (15.57%) and those who chose not to state their religion (7.93%). These figures reflect the trends of the general population of England and Wales. Additionally Islam emerged as the second highest religious group in England and Wales with 4.62% of 13- to 15-year-old young people in England and Wales stating this as their religion. Despite being less than 5% of the 13- to 15 year-old population this is still a significant population of Muslims in England and Wales.

The other four major world religions were not as clearly represented as Christianity and Islam but there were 13- to 15-year-olds who stated that their religion was Hindu (1.26%), Sikh (0.87%), Jewish (0.41%), Buddhist (0.19%) and any other religion (0.16%) meaning that the other religions are visible in England and Wales.

Table 1.5 Religious affiliation. England and Wales 2001 Census

Religious groups	Total population %	13- to 15-year-old population %
Christian	71.75	68.96
Buddhist	0.28	0.19
Hindu	1.06	1.26
Muslim	2.97	4.62
Sikh	0.63	0.87
Jewish	0.50	0.41
Other	0.29	0.18
Not Stated	7.71	7.93
No Religion	14.81	15.57

(Office for National Statistics)

Summary of England and Wales

The census data demonstrates that Christianity seems to be the primary religion in England and Wales which the majority of people still claim to have as their religion. This is unsurprising as England and Wales have long been acknowledged as Christian countries and there is a well-established history of Christianity in England and Wales. The Queen is head of the Church of England, a denomination within

Christianity but there is also a history of Catholicism in England. There is a culture of church and chapel attendance in both England and Wales which, while it may be that religious practice is not as high as it once was, affiliation to Christianity may still be seen by many as the norm.

There are also a great number of the population who are not religious or did not wish to disclose their religion on the census paper. The results of the data for young people find that the patterns of young people's religions follow closely with that of the general population.

England and Wales have very similar religious demographics. England is perhaps slightly more multicultural than Wales but it is larger than Wales and includes more urban areas than Wales. Urban areas have a tendency to be more multicultural than rural areas because industry brought more migrant workers from other cultures which resulted in the introduction of multiculturalism to the United Kingdom.

Wales

Religion of the general population

The results of the religion of the general population in Wales can be found in table 1.6. The religious group which the majority of the population claimed to belong to was Christianity with 71.90% of the Welsh population stating that this was their religion. The group with the second highest percentage were the group who said that they did not have a religion (18.53%), followed by those who chose not to state their religion (8.07%). Wales differs from England in that all of the major world religions aside from Christianity account for less than 1% of the population. Islam still remains the largest religion aside from Christianity even though 0.75% of the population stated that they were Muslim. Those who said that they were from any

other religion formed the next highest with 0.24%. Those who claimed that their religion was Buddhist or Hindu in the 2001 census accounted for 0.19% each. Those who said that Judaism was their religion formed 0.08% of the population whilst those who said that Sikhism was their religion accounted for 0.07% of the population. Therefore religion in Wales remains slightly more mono-religious than multi-religious.

Table 1.6 Religion Question Wales. From the 2001 census.

Religious groups	Total population %	13-to 15-year-old population %
Christian	71.90	68.99
Buddhist	0.19	0.09
Hindu	0.19	0.18
Muslim	0.75	1.19
Sikh	0.07	0.13
Jewish	0.08	0.05
Other	0.24	0.12
Not Stated	8.07	8.86
No Religion	18.53	20.39

(Office for National Statistics)

Religion of the 13- to 15-year-old population

The results of the religion of the 13- to 15-year-old population in Wales can be found in table 1.6. The data demonstrated that Christianity was the religion that most 13- to 15 year-old year old stated they were with 68.99% of the young people stating that their religion was Christian. This was followed by the group which stated that they did not have a religion (20.39%) this yet again matches the population patterns and trends. Those who chose not to state their religion accounted for 8.86% of the 10- to 15 year-old population. The percentage of 13- to 15-year-olds in the population who stated their religion as Muslim was 1.19 thus the order of the top four groups among 13- to 15-year-old population in Wales matches the pattern which is found in the population of Wales as a whole and across the whole population of England. The other four world religions are present in Wales but are a small minority in comparison to the higher four. There were 0.17% of the 13- to 15- year old population who described themselves as Hindu, 0.18% who stated their religion as Sikh, 0.13% who stated their religion as Buddhist, and 0.05% who stated their religion as Jewish.

Summary of findings in Wales

The data from the census demonstrate that religious affiliation in Wales is in many ways similar to religious affiliation in England. Affiliation to Christianity remains the highest religious affiliation followed by those who claim no affiliation to any religious group. The difference in religious diversity across the two populations is demonstrated by the lower representation of affiliation to the world religions in Wales than in England.

England

Religion of the general population

Table 1.7 shows the data which demonstrates religious affiliation amongst the population of England. The highest percentage of people in England who answered the religion question stated that Christianity was their religion (71.74%). The second and third highest percentage of people were those who stated that they had no religion (14.59%) and those who chose not to state their religion (7.68%).

The religious group with the highest percentage after Christianity was Islam with 3.10% of the English population stating that they were Muslim. All of the major world religions aside from Christianity account for less than five percent of the population but there is still a presence of Hindus (1.11%), Sikhs (0.67%), Jews (0.52%), Buddhists (0.28%), and other religions (0.29%).

Religion of the 13-to 15-year-old population

The religious affiliation of the 13-to 15-year-old population is demonstrated in table 1.7 and generally mirrors that of the religious affiliation of the total population within England. Christianity still remains the religion which most people are affiliated with (68.96). This is followed by those who are not affiliated with a religion (15.27%) and those who did not state their religious affiliation (7.88%). There is evidence of religious diversity among the 13-to 15-year-old population with Islam being the most highly affiliated of the major world religions aside from Christianity (4.83%), and Hinduism (1.33%), Sikhism (0.91%), Buddhism (0.20%) and Judaism (0.43%) finding representation among the 13-to 15-year-old population.

Table 1.7 Religious affiliation. England 2001 Census.

Religious groups	Total population %	13- to 15-year-old population %
Christian	71.74	68.96
Buddhist	0.28	0.20
Hindu	1.11	1.33
Muslim	3.10	4.83
Sikh	0.67	0.91
Jewish	0.52	0.43
Other	0.29	0.19
Not Stated	7.69	7.88
No Religion	14.59	15.27

(Office for National Statistics)

Summary of England

For both the total population and the 13- to 15-year old population in England, Christianity is the religion with the highest level of religious affiliation. The groups which follow Christianity in both cases are no religion and religion not stated.

There is evidence of affiliation to the six major world religions within the population of England both among the total population and among the 13- to 15-year-old population. However there are no clear patterns concerning whether religious affiliation among 13-to 15-year-olds is higher or lower than the total population.

Considerations when analysing census data

When interpreting data from a national census, and when presenting statistics from it, it is important to note that the results do not tell the full story of the religious

situation in the United Kingdom, nor should it be completely relied upon. The layout of each census paper has its strengths and weaknesses.

Unlike the Northern Ireland census question concerning religion, the England and Wales census only contains one religion question. Since there are many aspects to religion including belief, practice and affiliation, to use just one question and expect a completed explanation of the state of religion in England is optimistic. The census in Scotland is clear that it investigates religious affiliation by asking about religious belonging. The difficulty therefore with the England and Wales religion question is that it is not clear whether it refers to religious belief or practice and is therefore open to interpretation by the individual who completes the question.

In the case of Scotland, to get a complete number of adherents to a religious denomination, group or faith, it is sometimes necessary to collapse several codes because adherents do not always label themselves identically, some may have abbreviated their response using a general term which could apply to several religious groups. (General Register Office for Scotland, 2003). Therefore the census may not always reflect the intention of the original respondent. As an example of situations where this would have occurred there are several 'denominations' within the Pentecostal tradition and these could be collapsed together and entered into the 'Other Christian' category when the participant had wished to be recorded within the dataset as that particular branch of the Pentecostal tradition.

Another difference in the England and Wales census paper is the grouping together of denominations into the one category of Christianity. This is not the case in Northern Ireland or Scotland. Whilst it is acknowledged that in England and Wales there is not such a recent history of struggles between different denominations of Christianity which might require demographic data to show how Christianity is represented in England and Wales. Such a study would benefit to those using the

census data to make accurate claims about religion in the United Kingdom, with a particular focus on the different denominations of Christianity to be able to show a cross comparison of the diversity in Christian denominations across the United Kingdom. This would also be particularly beneficial for a study which addresses the difference in attitudes among pupils attending schools with a religious character such as Anglican schools and Roman Catholic schools across the United Kingdom.

Additionally when bearing in mind the percentages of teenage responses to the census it is important to remember that a census is set up to be completed by each household, rather than each individual. It is therefore most likely to be the head of the household who fills in the form meaning that the teenager may not have the chance to answer for themselves in the way that they might personally choose to.

Another problem with making claims about this data is how religion should be defined or how it has been interpreted by those who have completed the census form. The question arises as to whether someone who considers themselves to be religious is someone who has a religious belief, or someone who practices a religion, or both. Until there is an understanding of the meaning of the questions or how the individual who completed the form interpreted the question, which may be difficult, it makes any claims that are made about religion in Scotland hard to justify.

General conclusions for the population of the United Kingdom as a whole

The main conclusions which can be drawn are that the United Kingdom still remains predominantly Christian as demonstrated by the data. However the results of the census also demonstrate that the number of people who are not religious is rising in the United Kingdom as demonstrated by the increase in those reporting to have no religion in the 2011 census compared to the 2001 census (Office for National Statistics, 2012).

The differing religious and sectarian dynamics in each country have an effect on the religious figures and statistics for that country, with some nations such as Northern Ireland, and Wales having fewer visible indications of religious diversity in the population in comparison with Scotland, or even more visibly England.

Concerning the results of the teenage population within the census have in most cases mirrored the results of the general population. Despite these figures being useful and collected from a trustworthy source they could be argued as not being completely reliable, especially for understanding young people in the United Kingdom and religious diversity. Therefore an investigation which asks the young people directly about religion and religious diversity is required.

2. Religious diversity reflected in holy days and festivals

Introduction

This chapter will study the celebration of religious festivals and holy days, which act as a tangible reflection of the religious diversity which exists in the United Kingdom. The Macmillan Dictionary of Religion (1994) claims a festival to be a wide term which implies a joyous occasion for the community which frequently has a religious focus attached. Additionally the Oxford Dictionary of World Religions (Bowker, 1997) states that festivals are celebrations which are characterised by an ordered and ritualised nature.

Festivals often arise from a social need to acknowledge events in a religious calendar and mark occasions in the history of that particular religious community, thus looking back to the past and emphasising tradition while providing a relevance and significance of the religious tradition to the present day. Festivals and holy days often follow designated periods of prayer and fasting. A holy day often gives rise to a festival because it is a day marked to be set apart as different from everyday life.

The chapter will first pinpoint some of the most well known festivals in the major world religions of Buddhism, Christianity Hinduism, Islam, Judaism, and Sikhism which are present in the United Kingdom and discuss the meaning which lies at the heart of them and some of the rituals which accompany them, before examining how they are celebrated in the United Kingdom. The chapter will then investigate the responses made by educators, councils and local business which help to make the celebration of these festivals easier and help to raise their public profile by making them more accessible to the general public. By examining how these festivals are celebrated in the United Kingdom, the physical presence of other

religions and cultures, as tangible evidence of religious diversity in the United Kingdom, becomes apparent. This provides a platform for understanding attitudes toward religious diversity in the United Kingdom among the young people who have grown up in this society and have some sense of the beliefs and values which they see being practised by others.

The chapter concludes that the diverse religious beliefs of people within the United Kingdom become visible through the public celebration of festivals. This sign of religious diversity therefore informs the research questions and dissertation because, by examining one of the visible signs of religious diversity such as festivals, and the way in which they are reflected publically in society, the beliefs and values of the religion or faith celebrating that festival becomes apparent.

What religious festivals say about each religious tradition

Christianity

There is a close connection between the Christian Church and the state in the United Kingdom, especially in England and Scotland where there remain Established Churches recognised by the state (Weller, 2001). Therefore, the principle festivals follow the Christian calendar and are also celebrated as public holidays. Rankin (1998) describes how the festivals of the Christian year allow the theology of the faith to be celebrated in life. Christian festivals follow an annual cycle which begins with Advent marking the beginning of the Christian year in preparation for the festival of Christmas which marks the birth of Christ (Gwynne, 2009; McGrath, 1997). Then following the birth of Christ the calendar follows his life on earth, through crucifixion, resurrection and ascension, and ends with Pentecost and the continuing presence of Christ within the Trinity (Bowker, 1997). The two principal feasts in the church calendar are Christmas and Easter (Gwynne, 2009).

Christmas is celebrated with congregations gathering in churches to celebrate with special liturgies and music (Rankin, 1998), and is also celebrated in the home with the exchanging of gifts as a reminder of the gifts given to Jesus by the wise men, eating special foods and decorating homes (McGrath, 1997; Smith, 1996).

Easter, in contrast to Christmas, is known as a moveable feast and does not fall on a fixed date because it is dictated by the lunar Jewish calendar to coincide with the festival of Passover. Easter, the festival which celebrates the crucifixion and resurrection of Christ, is celebrated in the spring and celebrates the saving power of Christ and the eternal love of God (McGrath, 1997). As the festival is a celebration of new life, this was traditionally a time when baptisms took place. This is still the case and candidates are often presented for confirmation at this time. As with the festival of Christmas, there are also specific liturgies for the Easter Celebrations including a vigil, the entry of the new Pascal candle into the Church, and the renewal of baptism vows (Rankin, 1998). Many of the traditions which take place at this festival are pre-Christian but have been adapted for Christian symbolism, for example the giving of eggs and floral decorations (Smith, 1996). Like other festivals special food is eaten such as lamb and Easter Simnel cake.

While there are other feasts in the Christian Church calendar which are celebrated, the public significance of Easter and Christmas lies in the fact that they are nationally celebrated with public holidays which allow the whole country to celebrate and participate in the festivals (Miller, 1995).

Judaism

Festivals in Judaism include the observance of the Jewish New Year or Rosh Hashanah (Gwynne, 2009). Jewish festivals also arise from agricultural traditions such as Purim, and commemorations of the events in which God has interacted with

and looked after the Jewish people such as the Jewish festival of lights which is known as Hanukkah (Bowker, 1997). The three main festivals in the Jewish calendar are the three pilgrim festivals of Passover, Shavu'ot, and Sukkot (Pilkington, 1995). Like the Christian festivals mentioned previously, many Jewish festivals are celebrated with special meals in the home, holiday from work, and special liturgy at the synagogue (Pilkington, 1995).

Jewish New Year or Rosh Hashanah follows the Day of Atonement. It is marked by attendance at the synagogue and the wearing of new clothes. Sweet foods are also eaten in the family home as a way of encouraging a good year ahead (Gwynne, 2009).

Passover or Pesach is the festival of unleavened bread and lasts for a week (Woodward, 2009). It commemorates the exodus of the Jews from slavery in Egypt (Bluck, Gilliat-Ray, Graham, Singh & Zavos, 2012). This festival takes place in the home and only bread which is unleavened is eaten as a reminder of the lack of time to let bread rise before the Jews left Egypt (Neusner, 1997). As well as looking to the tradition of the past and the history of the Jewish people, the festival looks forward to the rebuilding of Israel and the coming of Elijah (Bowker, 1997).

Shavu'ot or the festival of weeks has agricultural origins and is a late spring or early summer festival (Macmillan, 1994) which falls fifty days after the first day of Passover. The festival commemorated the giving of the Torah to Moses on Mount Sinai (Smith, 2006). As the theme within the festival is the revelation of the law, Jewish schools in the synagogues also hold graduation ceremonies at this time (Neusner, 1997). It is celebrated by gathering together in the synagogue where the book of Ruth and the Ten Commandments are read. The synagogue is also decorated with green plants which commemorate the agricultural origins of the festival (Pilkington, 1995).

The festival of Purim commemorates the deliverance of Jews from a plot to massacre them as recorded in the Esther. The scroll of Esther is read out in the synagogue (Gwynne, 2009). Dressing up and a carnival atmosphere are common and gifts of food are often sent to family and to the poor. The festival of Sukkot or the Jewish festival of booths is another festival which commemorates the Jewish people being delivered by the saving power of God. It is also a festival with agricultural origins and it recalls the story Leviticus 23:42 which records the time that the Jewish people lived in the wilderness. As a reminder of this, a booth is built in the home that resembles a shelter in the wilderness. The liturgy follows the theme of harvest and a study of Deuteronomy (Pilkington, 1995).

The festival of lights in Judaism is the festival of Hannukah which lasts for a period of eight days in December (Gwynne, 2009). It commemorates the purification and re-dedication of the temple after its destruction and the miracle of the oil lamp lasting eight days when there was only enough oil to burn for one day (Pilkington, 1995). In Jewish homes lights are placed in windows or outside a house. One candle is lit per day on the menorah and special prayers are recited, presents are given and games are played, including the spinning of the dradel (Smith, 1996).

Hinduism

The Hindu spring festival is known as Holi, the festival of colours. Like some other religious festivals it has its roots in agriculture and celebrates life and fertility. Holi has been described as a carnival of reversals and riot where roles and ranks are reversed and merrymaking takes place (Bowker, 1997). Coloured water is thrown at people and practical jokes take place (Gwynne, 2009). There are also games similar to the games which Krishna would have played, such as reaching sweetened milk

which is hung from a tree. Bonfires are lit and coconuts and popcorn are cooked on the fire to act as a symbol of offering harvested grains to God (Jackson, 1998).

The winter festival of Diwali or festival of lights is a reminder of light triumphing over darkness and lasts for five days. It is celebrated by both Hindus and Sikhs. Its importance for Hindus lies in the story of Rama rescuing his wife Sita from captivity, and while bringing her home in darkness being illuminated on the journey by people placing lamps in the window to light their way (Gwynne, 2009). Its importance for Sikhs lies in the commemoration of the release of Guru Hargobind and his followers which was originally celebrated by lighting up the temple. For this reason fireworks and bonfires are lit and homes and public places are decorated with dramatic displays of electric light. The festival is also marked by exchanging gifts and new clothes being worn. Jackson (1998) highlights that in some areas of the United Kingdom, the Hindu Diwali celebrations also mark an opportunity to participate in ceremonies where Hindu businesses can make and renew vows of honesty and hard work in the trading of the coming year (Gwynne, 2009).

Sikhism

Festivals in Sikhism can be divided into two categories, melas and gurpurbs. Melas are festivals where meetings and a carnival atmosphere occur. One example of a Sikh mela is the festival of Diwali mentioned previously.

Gurpurb festivals are holidays of the Gurus and commemorate the births and deaths of the Gurus or major events in their lives such as accessions. One example of a Gurpurb is the festival of Baisakhi. This festival marks the beginning of the Sikh religious calendar and is when the Gurdwara committee are elected. This festival also commemorates the founding of the Khalsa by Guru Gobi Singh and the initiation of the first Khalsa Sikhs. On this festival Sikhs are initiated to become

Khalsa Sikhs and adopt the five Ks and new names (Nesbitt, 2005). Other major Gurpurb festivals include the birthdays of Guru Nanak and Guru Gobind Singh as well as the martyrdom of Guru Arjan and Guru Tegh Bahadur. In the United Kingdom the birthdays of Guru Nanak and Guru Gobind Singh are marked with street processions where the area has a Sikh community. The processions are led by five people who represent the first five men to join the Kalsah (Nesbitt, 2005). They are followed by a float carrying the Guru Granth Sahib which is decorated. The procession is accompanied by hymns in honour of the guru and martial arts displays. Langar offerings of sweets are also distributed to eat (Kaur-Singh, 1998).

Islam

Like the religion of Judaism, the religion of Islam calculates its festivals according to a lunar calendar and the reasons behind the Festivals are dictated by the directions of the Qur'an and follow the events in the life of the prophet Muhammed.

The two principal festivals in Islam are Id al-Adha which commemorates the willingness of Ibrahim to sacrifice his son Isma'il. On this occasion Muslims gather to pray together in the Mosque and an animal is sacrificed for the community by the Imam, and families then sacrifice an animal. The family will eat a portion of what has been sacrificed but a third must be given to the poor (Cole & Morgan, 2000). This is also the culmination of the Hajj in Mecca (Ruthven, 1997).

The second principal festival in Islam is Id al Fitr which is the feast which marks the month-long fast of Ramadan and the beginning of the month of Shawwal (Gwynne, 2009). The festival lasts for two to three days and begins once the new moon is sighted which marks the end of Ramadan. The festival begins with special congregational prayers in the mosque which last from dawn until noon. After the prayers in the mosque, families gather together in their homes wearing new clothes

and exchanging gifts and sweets (Cole & Morgan, 2000). Special food is also eaten in the home for Eid-ul -Fitr and alms (Zakat) are given to help the poor (Macmillan, 1994). Both of these festivals are times when holidays from school and work occur to celebrate the festival. Riadh El Droubie (1998) highlights how Islamic festivals are times for reducing community tensions, building on positive relationship and fulfilling the obligation to care for the poor (Gwynne, 2009). It must also be noted that, while Islam is a religion which encourages prayer to take place anywhere at the allotted time for which Muhammed called, the Islamic festivals are times when prayer in the mosque is encouraged as part of the celebrations.

Buddhism

Buddhism is another faith which follows the lunar calendar rather than the Gregorian (Bowker, 1997). Therefore many Buddhist festivals fall on the occasion of a full moon (Gombrich, 1998). The festival of primary importance in Buddhism is Wesak in April. This is a festival which marks several important events in the life of the Buddha, notably the occasion of his birth, enlightenment, and his passing into Nirvana (Erriker, 2001). It is marked by attending the temple in simple white clothes to give food as an offering, to pray, to hear a Dharma talk, and to meditate.

The second most important festival which reminds Buddhists of the importance of the Buddhist community is the festival of Sangha. It is when the Buddha began his teaching and is a time when the commitment of Buddhist monks and nuns is celebrated. It is marked with a celebration of the sangha, a rededication and reinforced commitment to the teachings of the Buddha, and gifts are also exchanged on this day. Worship on this day includes chanting, meditation, the lighting of lamps, and focus on the teachings of the Buddha.

Additionally, Dharma day is a date in the Buddhist calendar which marks the beginning of not only the Buddha's teaching but consequently the beginning of the religion of Buddhism (Erriker, 2001). Having originally had a cultural association with the start of the monsoon season and the entry into the monastery for deeper reflection until the weather permitted travelling and teaching again, Dharma day is now marked in the United Kingdom by the study of the Buddha's teachings (Gwynne, 2009). Buddhist festivals are often marked by attendance at the Vihara or temple wearing white simple clothes as a symbol of purity to give offerings to the Buddha or the Buddhist monks and to reflect on Buddhist teachings (Erriker, 2001).

Buddhist festivals are celebrated in the United Kingdom but many have been adapted from the culture in which they originated to assimilate with the western culture of the United Kingdom (Gwynne, 2009), particularly with regard to the date on which they are celebrated, which is often moved to the Sunday closest to the date of the festival which allows more people to participate in the celebrations without having to make special allowances to avoid attendance at work or school in order to attend the Vihara. It must also be noted that many of the festivals in Buddhism were centred around events which primarily concerned those living a monastic Buddhist life (Gombrich, 1998). This perhaps explains why many Buddhist festivals which take place in the United Kingdom are more private rather than public.

Collective elements in festivals

The festivals mentioned have both collective themes of celebrations and commemorations of important events in the calendars of the faith and collective elements as to how they are celebrated, especially when the celebrations are made public. The occurring practices of celebration are the collective gathering for worship in religious buildings with seasonal liturgy, the emphasis of the gathering of

the family in the home, the eating of symbolic foods, the giving of gifts, and the symbols and decorations to indicate the arrival of the festival. But the public displays of fireworks at Diwalli, the retail of chocolate Easter eggs in shops and public displays of nativity scenes, or the sight of Menoras in the windows of Jewish homes is a tangible demonstration of the religious diversity which exists in the United Kingdom, thus placing the research both into an appropriate and relevant context and providing a justification for the research to take place (Gwynne, 2009).

How religious festivals are celebrated publically in the United Kingdom

The religious festivals which have been discussed in this section and which have been found to contain similar elements of celebration have become increasingly more visible in the twenty-first century in the terms of the way that they are celebrated in the public sphere. During the 1980s Gillespie (1989) conducted research which highlighted that Asian families were showing video footage of public celebrations of religious festivals to their children to demonstrate how festivals such as Holi were celebrated publically in India because these festivals were not being celebrated publically in the United Kingdom. There are now many places where festivals are now celebrated in the public sphere, for example the Eid celebrations in Southwark, (Southwark Council, 2012) and city councils funding interactive exhibitions which demonstrate the celebration of Holi through art activities, Indian food and story telling (South Asian arts, 2013). Multicultural areas of cities and towns have responded to the religious and cultural needs of the residents around them and have begun to hold public celebrations both for the benefit of those who assign to that religion, but also for the purposes of introducing those of other faiths to the beliefs and practices of that religion and to foster positive community relations. An example of this is the celebrations of Diwalli in Leicester which is

organised by Leicester City Council. This festival draws thousands each year to see the lights, fireworks, hear contemporary Asian music artists, try traditional Asian foods, and be part of the celebrations (Virdee, 2009).

Similarly, Hindu temples and Mandirs for example at the BAPS Shri Swaminarayan Mandir in Neasden, London hold Holi celebrations where congregations from other faith groups are invited. Another example of the increased visibility of religious celebrations is demonstrated where areas such as the London Borough of Richmond upon Thames have begun to provide public spaces for the celebrations where people can still carry out the traditional celebratory activities such as throwing paint and have parties as a way of continuing to observe their festivals in the traditional way whilst allowing others to participate who are new to the beliefs, practices and celebrations. Public celebrations and the extended invitation to all allow these religions to foster an environment of understanding concerning their beliefs and values through the festivals which they celebrate (Levinson, 1996). This can extend as far as those who know little about the festivals and the religions from which they arise, whether this be because they come from an alternative religious or non-religious background.

Within the field of education, a recognition of religious festivals as a tool for teaching Religious Education and Citizenship has begun to be embraced positively. Schools have begun to take note of the importance of understanding the alternative religions and cultures through teaching about and experience of religious festivals. Many schools have begun to encourage their teachers and pupils of different faiths to plan parties for Eid. By using festivals as an educational tool cultures and heritage can be taught to pupils and help them to understand the importance of building communities (Levinson, 1996).

Additionally, schools have begun to work together with faith leaders to arrange religious education weeks which focus on festivals in practical ways to aid the understanding of their pupils. The Wrexham Tapestry of Life and Faith festival is one such example of this in which local education authorities and SACRE groups have provided pupils with opportunities to attend events and workshops over the period of a school week which have included Islam, music and art workshops, interactive Judaism, which has allowed pupils to participate in Seder meals and hear stories about the Ashkenazi Jewish community and Buddhism, in which pupils attended workshops and meditation exercises, cultural food demonstrations, visits to places of worship, and talks from religious leaders. Events such as these provide pupils with both knowledge and tangible experiences of how religious beliefs are demonstrated through practice, and how festivals in different religions and cultures are celebrated (Logan, 2006). The willingness of educators and faith leaders to conduct events like these, results in a tangible display and clear knowledge of the religiously diverse society that the United Kingdom has now become.

Commercial retailers are also supporting the diversity of cultures and religions in the United Kingdom and making the public more aware of them by creating the relevant seasonal displays of products for sale in their stores. Many supermarkets have been recently seen to celebrate religious festivals by displaying and selling foods and decorations for religious festivals and one store in the town of Luton has created banners and signs which wish shoppers a happy I'd al Fitwr following the month of Ramadan.

Therefore festivals of the world religions are increasingly being celebrated in the public eye and to a certain extent this has been aided through the support of local county and city councils; school education schemes, Local Educational Authorities and SACRES; and the support provided by commerce and local businesses.

However, it could be argued that the most important feature of these public celebrations is the invitation which is extended to the general public (who may have little or no understanding of how the festivals are celebrated and the religions which celebrate them) and the support which is being provided for the general public to appreciate the festivals which are fundamental to the key beliefs of different religious groups.

Issues

Thus far this chapter has demonstrated that, while there is an increasing public awareness of religious diversity through the festivals which are celebrated in the United Kingdom, this is still not a widely shared knowledge where the majority of the public are aware of the traditions of the festivals and the religious beliefs which accompany them. For example despite grand celebrations in multicultural areas of large towns and cities such as Leicester and London, these festivals often pass unnoticed in other areas where there is less religious diversity.

One of the main issues with celebrations and festivals is that they are often celebrated by the members of that religious community but pass unnoticed or with minimal acknowledgment by the majority of the public in the United Kingdom which has prompted multi-faith groups to run events and projects which show those not from the faith about the traditions of the festivals and the beliefs which lie at the heart of them, for example the Council of Christians and Jews hosting events which teach about Passover (Council of Christians and Jews, 2013). One of the primary reasons for this lack of attention is because of the calendar which is used in the United Kingdom. The United Kingdom operates on the Gregorian calendar which centres around the major Christian festivals (Bowker, 1997). This is the case for the majority of the western world and means that many of the national holidays of the

whole country are focused around Christmas and Easter but not for festivals from other religions which operate on alternative calendars (Parrinder, 1998). Therefore, there is no special dispensation for festivals such as I'd al Fitwr, Rosh Hashanna, or Diwali which can go unnoticed by the general public because the calendar does not set aside the time to celebrate them.

The western calendar also structures its working week around the two day weekend of Saturday and Sunday. Sunday was originally the one day of rest to allow attendance at church. It marked the first day of the week and the weekly commemoration of the resurrection of Christ and was adopted to be a day of rest as a Christian equivalent of the Jewish Sabbath. As the working week in the west therefore provides Saturday and Sunday as days of rest, the challenge of many religious groups has been to adapt their religious festivals, often moving the date in order to ensure that the majority can celebrate in the free time that they have rather than celebrating on days in which the western working week might prevent celebrations (Parrinder, 1998).

Another issue concerning the practices which lie at the heart of the religious festivals which are increasingly celebrated in the United Kingdom is whether these practices and the means or ritual in which they must be carried out are supported. One example of this is the difficulty of sacrificial animal slaughter for the festival of Eid- ul-Adha. This has become problematic with the European laws concerning the slaughter in registered abattoirs. This required the festival to be adapted in its nature with the Imam attending the slaughter to observe that it is conducted in the way which ritual demands. This has become problematic if the slaughter needs to take place over the course of a weekend when opening hours stop this activity from taking place (Ball, 2009). In cases such as these, the festival has been adapted and

money is sent to the home Islamic country for an animal to be slaughtered there in place of a sacrificial animal in the United Kingdom.

Conclusion and implications for the research

This chapter has explored the prominence of festivals as a tangible sign of the religiously diverse society that the United Kingdom has become. Through exploring the meaning in the festivals within Buddhism, Christianity, Hinduism, Islam Judaism, and Sikhism which are celebrated both privately in the home and with varying degrees of public display in the United Kingdom it becomes evident that there are clear elements which are common to each festival, regardless of the faith to which they belong. This chapter has built on the findings of chapter one which mapped out the presence of religious diversity in the United Kingdom through the self-assigned religious affiliation statistics in the 2001 census. With this presence in mind, this chapter has introduced how religious affiliations can be seen in practice throughout the United Kingdom by means of the way in which these religions celebrate their religious festivals and holy days. It has highlighted that these religious festivals and holy days are not simply confined to the religions from which they come and are no longer primarily celebrated through low key events as they might have been when these religious presences first arrived in the United Kingdom. Rather, through being celebrated publically they serve as a tangible sign of religious practice in the United Kingdom.

Examining how festivals and holy days are celebrated in public and the encouragement with which this is met from educators, businesses and local councils shows that the state of religious diversity is becoming ever more obvious and the increased understanding of it encouraged. However, having briefly introduced the negative issues which can emerge when planning and celebrating alternative festivals

in a western culture it is also clear that attitudes toward other religions and unfamiliar practices are not yet as positive as they have the potential to be. This therefore links to the dissertation because through understanding the attitudes toward religious diversity, gaps in understanding can be identified which can lead to a better education for tolerance of the beliefs and practices of others.

The implications of this chapter and the way in which it informs the current research question and shapes the dissertation is that it has presented a picture of the religious diversity of the United Kingdom, where the young people who will form the sample live. For some, these experiences of religious diversity will be stronger than others and these encounters or lack thereof with the religious diversity which exists in the United Kingdom will have shaped and formed their attitudes to a certain extent.

3. Religious diversity reflected in dress and food

Introduction

In addition to the presence of religious festivals and holy days, another reflection of religious diversity in the United Kingdom is through religiously motivated dress and the observance of religious food laws. Religious traditions involve aspects of encouragement or direction concerning an individual's choice of dress and diet. Religious dress and food can act as inward reminders of the beliefs and values of the religion to which the individual belongs, but additionally, religious dress and food often act as an outward acknowledgment of the beliefs and values embodied by the religion and a display of these values to those who may not be so familiar with that particular religion or culture. This chapter will explore and define the significance first of religious dress and second of religious food to those who choose to adopt it and the sources of instruction from which the guidelines come. The issues which this can present will then be discussed briefly with examples of cases when religious dress or food have acted as a reflection of the diversity of the United Kingdom, yet have contrasted with western culture.

The chapter will conclude that religious dress and food provide a reflection of the diverse beliefs, values and religious practices which exist in the United Kingdom. The chapter's discussion of the implications and issues which arise from this justify an investigation which unites the tangible signs of religious diversity in the United Kingdom with the attitudes of the young people who live and have grown up in this diverse environment.

Dress

The following examples of the directions and obligations for religious dress within different religions are by no means exhaustive but highlight that religious dress often serves as a reminder to the individual of the core values of the faith, the promises which have been made by the individual on being initiated into the faith, and to remember the need for humility both before God and others. More importantly for this dissertation though is the fact that each of these religious symbols and forms of dress have become more visible within the United Kingdom over the recent decades.

Christianity

As Christianity is the historic religion of the United Kingdom, Christian dress is less overt or tangible than other religions but many Christians choose to wear a cross or crucifix around their neck as a reminder of the belief that through the death of Christ on the cross and his subsequent resurrection from the dead humankind is granted salvation (Gwynne, 2009). Christians also find direction concerning religious dress in the guidance which Saint Paul in his letter to the Corinthians 11. 2-6 to the early Christians concerning what is appropriate attire when attending church. While this was adhered to quite strictly through part of the twentieth century, during the twenty-first century dress within church has changed considerably and become much more relaxed (Gwynne, 2009).

Sikhism

Sikh dress was encouraged in the first instance by the tenth Guru of the Sikhs, Guru Gobind Singh who instructed that the 'Five Ks' be worn (Nesbitt, 2005). These were given their name because the Punjabi names for each symbol each began with the letter K. They included the *Kesh* uncut hair, *Kanga* comb, *Kirpan* sword, *Kachh*

cotton breeches, and *Kara* steel or iron bangle (Singh, 2010). Although the turban is not one of the five Ks, it is still an element of Sikh religious dress which has been encouraged by one of the Gurus and is important because it could be argued that the turban is perhaps the symbol in Sikhism which is most externally visible and is increasingly becoming worn by women. The Sikh who wears the 5 Ks is recognised as a Khalsa Sikh who has taken part in the initiation ceremony to become a full adult member of the Sikh faith.

Judaism

Jewish expectations of religious dress are clearly stated in the Torah, in books which present the law such as Numbers and Deuteronomy. The level at which religious dress is adhered to often depends on the level of orthodoxy of the individual for both males and females. The yarmulke or kippah which is worn on a daily basis or at least to the synagogue by male Jews acts as a reminder of humility before God (Pilkington, 1995). Additionally the Zitzit, which are tassels attached to clothing, act as a reminder of the duty and identity of a male Jew. For female Jews, the hair, arms and legs are often covered as to ensure both humility and modesty. Some Orthodox women will also cover their heads and wear clothing which covers the knees, elbows and the collar bone (Pilkington, 1995).

Islam

Within Islam, the most visible forms of religious dress are those which are worn by women, notably the hijab. The word hijab means partition (Pye, 1994) and developed as a result of the guidance in the Qur'an that women should be modest in their dress. The hijab therefore protects women from displaying features which may imply sexual invitation or promote inappropriate thoughts about women from others

(Ruthven, 1997). The hijab in the western world covers the hair and neck but other garments such as the niqab veil the face, and the burkah covers the whole body with the exception of the eyes (Gwynne, 2009). These garments are designed to promote the respect and protection of women.

Buddhism

In Buddhism the robe worn by Buddhist monks and nuns is designed as a reminder of simplicity of living (Gwynne, 2009). While not all Buddhists are monks, the symbols which they wear are designed as a similar reminder of balance and simplicity in life and when attending the temple, simple plain white clothes are often worn.

Hinduism

The sari, commonly worn by Hindu women, is a four foot wide piece of cloth of varying length which is wrapped around the body, but leaves the midriff bare which acts as a symbol of the origin of life (Gwynne, 2009).

Religious dress in society

While religious dress reminds the individual of the values of their religion, religious dress also acts as a visual and external sign to those who do not belong to that particular religion of the individual's religious beliefs and practices (Gwynne, 2009). Therefore religious dress acts as one of the tangible signs of religious diversity or difference and one of the most obvious means of distinguishing between individuals (Parsons, 1994).

For this reason religious dress can often cause issues to arise. This in turn can influence attitudes toward those of different faiths or cause difficult relations

concerning how religious dress, which often originates from different cultures, can assimilate or be included in a western culture.

Arising issues concerning religious dress

Issues concerning religious dress have often become prominent in places where uniforms or particular dress codes are required such as in the workplace or in schools. Legal battles concerning the right to wear religious dress have become commonplace in the twenty-first century despite the absence of a legal ban on religious symbols or dress in public places as is the case in other countries within the European Union.

One of the most prominent legal controversies occurred over the issue of employment law, where many Sikhs were denied work because wearing turbans and carrying Kirpans was said to be contrary to the demands of employment law resulting in employment tribunals for Sikhs who wished to remain in employment while also retaining their status as Kalsah Sikhs (Nesbitt, 2005). It has been noted that this was not always the case, and that where employment tribunals did not take place, many Sikhs broke the law of Khalsa vows to assimilate to the British lifestyle and to gain employment (Nesbitt, 2005). While some first generation immigrants were willing to adopt these changes and make these compromises, many second generation immigrants found this more challenging and began to contest the laws which did not support them in the way they would prefer.

The 1971 law concerning the compulsory use of the crash helmet when riding a motor cycle created controversy concerning whether or not the law should apply to Sikh men wearing turbans. Following protests from the Sikh community, the law was relaxed, and an exception made for Sikhs in 1976. This is one example of the issue of religious dress being becoming visible in society. Other cases in the past

have included the admission of Sikhs to nightclubs where hats are forbidden as part of the dress code and the refusal to wear hard hats on building sites where this is a health and safety obligation (Parsons, 1994).

Parsons highlights that often when these issues are raised, many have reverted to wearing the symbols as a gesture of solidarity, or because the prominence of the issue prompts them to think about their own display of religious dress. However, Parsons has also attributed the increased numbers who wear religious symbols to the fact that employment agreements for Sikhs have improved and to the arrival of holy men from the Punjab who have encouraged a renewed commitment to Sikhism through outward signs such as the 5 Ks (Parsons, 1994).

Singh (2010) has also discussed religious dress, particularly amongst young Sikhs in the United Kingdom. In work concerning the visible presence of the turban, one of the highest concerns which emerged were increasingly negative attitudes toward the turban following the attacks in America on 11 September 2000 (Gohil & Sidhu, 2008). As a result of increased media coverage of members of Al-Quaeda wearing turbans, many Sikhs became concerned that the association with Al-Quaeda would result in negative attitudes towards Sikhs wearing turbans.

Additionally, religious dress has sometimes been raised as a problematic issue when worn in school and at times has been said to conflict with regulations concerning school uniform. Liederman (2000) describes how the issue of religious dress has often been more prominent in state schools and is one of the most widely debated concerns on a national scale. The earliest example of problems with religious dress date to 1990 when two Islamic girls in headscarves were refused entry to their classroom in a Manchester school. The matter was resolved by the Local Educational Authority but became widely circulated by the media. Coverage of this incident, and similar ones which have occurred since, proves that the issue of

religious dress in public is a reflection of the diverse nature of the United Kingdom and can provide an indication of the attitudes concerning religious diversity. It has also been argued by Haw (2010) that the wearing of the Hijab has increased for political reasons following the war in Afghanistan as a means of Muslims displaying to their communities their desire to detach Islam from terrorist activities which are portrayed as Islamic.

The tangible presence of religious dress in the United Kingdom also generates the issue of conflict between eastern and western thought concerning women's rights. The most classic examples being when Hijabs, Burkas, and Niqabs are worn by women in the United Kingdom. Wide debate takes place about eastern values of women being obliged to cover themselves not fitting with the freedom of expression through dress, to which women have become entitled over the past century (Kilic, Saharso, & Sauer, 2008).

Therefore, these issues highlight that religious dress provides a tangible witness of an individual's beliefs. However religious dress can also generate attitudes toward that particular faith from others who see religious dress displayed and worn in public. These attitudes can stem from underlying beliefs and attitudes about issues such as rights, religious freedom, and the perception and expectations of women.

Conclusion

This section has identified that religious dress reflects the level of religious diversity which exists in the United Kingdom. Dress acts as both a symbolic reminder to the individual of their beliefs and values, but also acts as a public testimony to show others something of the beliefs and values of the individual and the religious tradition from which the individual comes. However, religious dress can cause conflict and create division over the simple matter of one group looking different

from the other. This division or barrier can often inhibit understanding, leading to negative attitudes thus prompting the need for research which discovers both the negative and the positive attitudes toward religious diversity and points to where a lack of understanding prompts a need for better education about religious diversity.

Food

Another reflection of the religiously diverse society in which young people live is through the food which is visible in the United Kingdom. Food can act as an indication of both religious and cultural diversity. This section will examine the food laws which exist for the different religions and the way these food laws are reflected in society through observances in the family home. The section will then examine provisions which are made in public eating places and food shops, and the provision of catered food which complies with religious and ethnic food laws in institutions such as schools. Through the reflection of religious diversity in food the section will conclude that, as food is an element which encompasses the beliefs and values of a faith tradition, this feeds into the environment in which young people live, thus potentially influencing their attitudes. This provides a grounding to investigate the attitudes toward religious diversity in the environment in which young people live.

The following food laws which the major world religions demand show that religious beliefs are intrinsically linked to everyday life. With the ever increasing presence of these religions in the United Kingdom the food of the religious and cultural beliefs and values of the people who live in the United Kingdom are reflected in three ways. First, through the family meals in the home, second through public eating places and food shops, and third through catering in institutions such as schools.

Christianity

Christian food laws are more liberal than the other religions which will be discussed later in this section. Traditional beliefs concerning food were encouraged among those who were living a monastic life rather than the laity. The exceptions to this include the traditional Christian practice of abstaining from meat on a Friday and eating fish instead. Some committed Christians still follow this example, although it is not as commonplace. Additionally, depending on the level of conservative Christian belief, some Christian believers are also encouraged to consume alcohol in moderation or abstain from alcohol.

Judaism

Jewish food laws are distinctive concerning food which can and cannot be eaten. These foods are divided into the categories of Kosher and non-kosher (Lawton, 2009). The guidance for this originates in the torah and is elaborated in post-torah Jewish law which dictates the animals which are clean and those which are unclean (Smith, 2005). Additionally clear guidance exists concerning the way in which animals are slaughtered and to ensure that all blood is removed from meat before it is cooked (Bowker, 1997). These laws and guidelines also include food preparation laws such as the prohibition of mixing meat with milk which come from Leviticus in the Torah (Pilkington, 1995). These serve as a reminder that God is to be revered even through simple acts such as eating and preparing food as well as a reminder of how holiness is interlinked with cleanliness (Smith, 2006).

Islam

Islamic food laws are rooted in Qur'anic commands. There are two distinct categories of foods which are dictated as lawful and unlawful. Those which are

lawful are Halal. This refers to the preparation of the food and in the case of meat, the way in which the animal was slaughtered. Some more traditional and orthodox Islamic food laws also state that food may not be prepared by a menstruating woman or by someone who is considered to be an infidel. Foods which are Haram or unlawful are foods which are contaminated with blood, the meat from a pig, and animals which were discovered to be dead already. The consumption of alcohol is also forbidden in Islamic law (Bowker, 1997).

Hinduism

Hindu dietary laws are both religious and cultural and influenced by the caste system where pure food is sought out and polluted food avoided. As Hinduism focuses on the sanctity of all life, many Hindus follow a vegetarian diet which is considered to be superior, although it is only Brahmans who are obliged by rule to adopt this practice (Bowker, 1997). Whilst some Hindus may choose to eat meat, all Hindus avoid eating beef because of the sacred status of the cow. Food also forms an important part of Hindu worship and is used as an offering to God. Hinduism also prohibits the consumption of intoxicants, although debate continues as to whether this extends to alcohol (Bowker, 1997).

Sikhism

Sikhism discourages the consumption of meat from an animal which has been killed ritually such as halal or kosher meat as directed by Guru Gobind Singh. Many Sikhs choose to abstain from meat and eggs (Bowker, 1997). As Sikhism is a religion which originates where a vegetarian Punjabi diet was traditional, many Sikhs adopt this (Nesbitt, 2005). Hindu influence discouraged Sikhs from eating beef because of the sacred symbolism of the cow and Sikhs are also discouraged from consuming

alcohol especially Kalsah Sikhs (Bowker, 1997). The Sikh langar which forms part of the collective worship is a vegetarian meal to cater for all without causing offence (Nesbitt, 2005).

Buddhism

In Buddhism, the philosophy of compassion for all living things, and the first precept of never taking a life has resulted in vegetarianism becoming common amongst most Buddhists as a demonstration of higher and purer commitment to the faith (Erricker, 2001). Buddhism states that if an animal is killed for consumption it must die in a way where no pain is caused (Erricker, 2001). Abstaining from consuming alcohol is one of the five principles of moral conduct in Buddhism. The laws are followed by many Buddhists despite being originally intended for those living the monastic life.

Religious food laws in the home

The religious food laws mentioned in the previous section are rooted in the home and have their primary impact there. As some religions have more detailed food laws than others, this section will focus on those food laws with more meticulous guidelines of how this impacts on home life will be discussed.

The food laws of Judaism and the festivals which are celebrated in the home mean that there is a strong observance of Jewish food laws within the home through the eating of the Sabbath meal on a Friday night which is observed with prayers, Challah bread and Kiddush wine. Passover is also a festival which is observed in the home where the Seder meal, which adheres strictly to kosher laws, is eaten among family and friends (Cole & Morgan, 2000).

In a study of Hindu children, Nesbitt (1993) uncovers the experiences of children when reflecting on the differences in food in the home and at school. The

participants discuss the issues of hygiene, purity and how these are observed in contrast to how pupils perceive them in public or at school. There is also a discussion of the awareness of the religiously acceptable methods for food preparation and serving meals, as well as foods which are considered to be purer than others. When asked about the difference between food in a Hindu home and food in a non-Hindu home, many responses included the distinction between the consumption of meat including beef in the non-Hindu home.

The food laws found in Islam also have an impact on the home. One instance where this is highlighted is during the fast of Ramadan where food can be consumed both after sunset and before sunrise.

Religious food laws in schools

When embarking on a study of young people's attitudes towards religious diversity and assessing the visibility of religious diversity by looking at food in today's society, it is important to examine religious dietary issues which surround young people in their everyday lives. For this reason, this section will examine how schools cater for the religious dietary needs of pupils.

The literature observed discovers that government guidelines concerning diet, nutrition, and school meal requirements are detailed and meticulous to ensure that pupils receive the appropriate nutrients from the meals which are eaten during school hours. However, this guidance does not always extend to ensuring that school meals adhere to the food laws which some religions dictate.

Twiner, Cook, and Gillen (2011) highlight the scarce academic debate concerning the provision of both Kosher and Halal foods for pupils in school meals. They raise concern for the lack of clearly stated guidelines concerning religious needs of students for every school in the country.

Thus when it is requested that religious diets such as Kosher and Halal are catered for, it is found to be the case that these needs are grouped together within the category of catering for special diets such as allergies and intolerances. With the provision of religious diets having been declared a new issue, the authors imply that the need for food which adheres to religious guidelines is then left to the decision of the school to follow based on the religious needs of the school community. In cases where need is not voiced, the study finds that an assumption would remain that special diets were not required. This points towards a suggestion that religious diversity is respected, catered and provided for in the places and areas of the United Kingdom where it is required but not given instruction on a national level. Areas of exemplary practice, care and attention to the needs of religious diets do exist, but provision for religious diets in school has a tendency to exist as an exception rather than as a rule. The study also discovers that there is a circular problem of lack of trust towards those who make decisions concerning school menus resulting in packed lunches and an assumption that school meals with options for religious diets are not required.

The authors conclude that rather than national policy which will never manage to cater to the needs of everyone, there is a need for a more general understanding of diversity and a need for dialogue between those with religious dietary needs and those who are responsible for responding to and providing for these religious needs. The food which is served in schools is perhaps a time where religious diversity is most visible to young people and subject to the scrutiny of their peers it may be that it is in school that attitudes are formed and shaped towards religious diversity through this tangible example.

The issue of Halal food remains a contentious issue within local communities where quite often a lack of support arises when Halal food is provided in school.

This has been raised as a concern in several local authorities where parents have expressed concern over pupils whose religious dietary needs do not require them to eat Halal or kosher food but who have been provided with this food nonetheless.

Schools across the country have also begun to respond to the presence of multiculturalism and religious diversity which is present in the United Kingdom, by introducing after-school cooking clubs which aim to teach multicultural awareness and enhance community cohesion through food. Gatenby, Donnelly, and Connelly (2011) discuss the success of such schemes among secondary school pupils. The study found that cultural awareness and understanding of cultural festivals increased significantly among the pupils after participating, as well as enthusiasm to know more about other religions, cultures and ethnicities. Therefore positive attitudes toward religious diversity can be encouraged through increased awareness of the religious food laws of the pupils who are eating in school. Although this has been found to be lacking, it is at least the case that when the demand is sought out, that it is met. The following sections discuss how the presence of ethnicity and multiculturalism in public eating places and the provision of foods in shops is more culturally driven than driven by religious food laws.

Multicultural food in public

Multiculturalism has become increasingly visible in the United Kingdom through the increased presence of restaurants providing food from different religious and ethnic backgrounds. Restaurants such as these are now well established in the United Kingdom and form a key role in the restaurant and catering business. The growth of restaurants in the United Kingdom, most notably Indian and Chinese restaurants, was most apparent during the 1950s and 1960s. However, in an article which traces the development of Indian food in Britain, Hussain (2009) states that restaurants existed

prior to this as early as 1808. Restaurants which existed this early would have existed to cater for the needs of those who had spent time as expatriates living abroad in India, doctors and students from India who were living in London at the time would also have eaten in these early restaurants. These places provided a meeting place for those living in a new country, where a reminder of home could be accessed through familiar food and surroundings.

The development and adaption of these restaurants occurred mainly in the 1950s and 1960s when the target market began to change and attract local residents in towns and cities to try new foods and experience a taste of a different culture and ethnicity (Buettner, 2008).

Therefore, as the visibility of ethnic food in public through outlets such as restaurants and takeaways has increased, it becomes apparent that this will be one of the most tangible signs of the diverse culture which young people live in. While this does not give an indication of the religious food laws which are associated with the cultures, it does show that there are tangible signs of other cultures in the United Kingdom and an opportunity to be introduced to the values of other cultures through food.

Ethnic food shops

Ethnic food shops have also become a more common feature of the commercial landscape across the United Kingdom. These shops serve as a tangible sign of cultural diversity rather than a provision for religious food laws as they provide familiar food for those who live in the United Kingdom but are not originally of that nationality (Virdee, 2009). However they also serve as a provider of foods which introduce the multicultural foods of those who have settled in the United Kingdom to that of the British public.

Hamlett, Bailey, Alexander, and Shaw (2008) document the experiences of South Asians and consumer patterns. They examine the development and origin of the ethnic food shops in the United Kingdom. The first ethnic food shops were established as early as 1928 in London and 1949 in Birmingham. In a similar way to the increase of restaurants providing ethnic food, the number of shops selling ethnic food and ingredients also grew in the 1950s and 1960s. Areas of towns and cities quickly became 'hubs' for ethnic shops particularly in areas where they were needed to provide for the ethnic and religious dietary needs of the local population (Hamlett Bailey, Alexander, & Shaw, 2008). In less urban areas ethnic food was more scarce but was easier to locate than it had been at the beginning of the twentieth century.

What is important to note concerning the presence of ethnic food shops, however, was their purpose and how this purpose adapted gradually over time. The original purpose was to provide a means of accessing food which was familiar to the newly established communities in the ethnic areas of the United Kingdom and would allow these communities to continue to observe their ethnic and sometimes religious dietary requirements. However, as these shops became established, a secondary service of acting as a social meeting space where members of the ethnic community could share information, support and meet together was provided (Virdee, 2009). However, with the encouragement of celebrity chefs and cookery writers who have championed the cause of cooking food from alternative ethnic backgrounds, ethnic food shops have become more common and more frequented by those not originally from these communities.

Therefore, as time has progressed, there has been a change from new communities adapting to their new culture and aiming to retain their cultural heritage by shopping in specialist ethnic food shops, while marketing their products to other

communities in the United Kingdom who are interested to learn about other cultures and ethnicities through food.

With these communities observing the foods of other cultures and ethnicities through ethnic food shops in the community the awareness of other cultures living and working in the United Kingdom is heightened. This heightened awareness of the multicultural environment in which the young people live may affect their attitudes toward religious diversity.

Supermarkets

Economic and lifestyle developments in the United Kingdom have changed the consumption of food in the home and shopping patterns. Supermarkets, which were established in the 1960s and 1970s, now dominate the commercial market and provide a wealth of choice both from the United Kingdom and from other cultures and ethnicities. Panayi (2008) has traced the development of supermarkets and their provision of ethnic food for the public of the United Kingdom.

In some cases, the supermarkets developed from small Jewish businesses in the inter-war years, particularly Tesco and Marks and Spencer. However Panayi stresses that the Jewish roots of these supermarkets did not in the early years always guarantee the presence of Kosher food. The ethnic communities then began to shop at these supermarkets and recommend them as places where ethnic ingredients could be bought (Panayi, 2008).

The takeover of the supermarket in place of the ethnic food shop is said to have occurred most significantly when second generation immigrants chose not to adopt the family business because of the long hours involved and the employment opportunities which they now possessed having come through the British education system. In addition, the supermarkets began to sell products which appealed to

people who lived in their locality and add delicatessen counters within their stores to sell food from other cultures. Supermarkets began marketing ethnic food, first with pre-cooked and frozen or chilled 'ready meals' and by selling ingredients needed to make ethnic food. Supermarkets also began to sell meals which were similar to the meals which could be obtained in Indian restaurants for customers to sample what they had eaten whilst out in their own home. This increased presence of multicultural food commercially points to a more encouraging provision of food to reflect the cultural diversity of the United Kingdom.

Conclusion

The presence of food is a clear display of the fact that the United Kingdom in the twenty-first century is a society which is religiously and culturally diverse. The food laws which exist are implemented in the home and in public where required, the school canteen being one example. The variety of food seen in public eating places and commercially in specialist ethnic food shops and supermarkets is a clear display of the increasingly multi-cultural make up of the United Kingdom and testifies to an increasing demand for ethnic food, to retain a home culture or to embrace the traditions of another through food.

While these signs often give a clearer indication of ethnicity in the area rather than religious diversity, it can be argued that if it is acknowledged that ethnicity is inherently related to religious diversity then the public indication of religious diversity within the community becomes clearer.

Chapter conclusion

The chapter has identified how each religion has guidelines and rules concerning dress and food which is eaten by those who belong to that particular faith tradition. These guidelines influence the everyday lifestyle of the religious individual and serve as both and external and internal reminder of the beliefs and values which their faith teaches and encourages them to uphold.

The chapter also concludes that while these physical external displays act as the signs of internal beliefs and values, they also act as indications to others about the beliefs and values of the faith, and thus collectively give an indication of the religiously diverse nature of society which the United Kingdom has become. Through the visibility of religious dress and food however, reactions both positive and negative and the need for adjustments to embrace religious needs can emerge. As these reactions can often invoke both positive and negative attitudes toward religious diversity, the context invites further research into the attitudes of young people toward religious diversity within the United Kingdom.

4. Religious diversity reflected in buildings and architecture

Introduction

One of the elements which the majority of religious traditions hold in common is that its members are encouraged to gather together and to participate in collective worship and or fellowship as a religious group or community. This is a time where the beliefs and values of the religion can be put into practice through prayer, liturgy and worship.

As religious buildings are primarily built for the purposes of prayer and worship, the nature of the beliefs and values of the religious faith or tradition are often reflected in the architecture of these buildings. This chapter will explore some of the defining features and characteristics of Christian, Jewish, Islamic, Hindu, Sikh and Buddhist religious architecture which can increasingly be seen in the United Kingdom. The chapter will then trace and explain the need which arose for more diverse religious architecture and the reception with which this was met. The reasons for the emergence of more religious buildings from different religious traditions in the United Kingdom and the debates and responses which have met this evolution will then be examined.

As religious buildings serve as places where religious groups and communities gather, the chapter will also discuss how buildings are used within their local communities and how they contribute to the diversity of the wider society. The discussion of how these buildings serve the local community will, therefore, display how religious architecture diversifies itself in order to meet the needs of the diverse society of which it is a part.

The examination of religious architecture informs the dissertation because the religious buildings of the United Kingdom can provide a tangible example of how diverse the United Kingdom has become. By tracing the history of how the need for religious buildings developed it becomes possible to understand the emerging diverse population who require a practical provision for their spiritual needs.

In addition to examining the need from the perspective of those from diverse religious traditions who have expressed a need for religious buildings and architecture, the opposite perspective will also inform the dissertation, as by examining the negative and positive responses to these requests for religious buildings it becomes possible to asses and understand what the attitudes toward religious diversity are in the United Kingdom.

The chapter concludes that religious buildings from different faith traditions have become increasingly common, particularly during the last century. This acts, therefore, as a sign that the population of the United Kingdom has become increasingly diverse and that architecture has been introduced to meet the spiritual and practical needs of this changing population. As young people grow up within this society surrounded by these tangible signs of religious diversity, the need for an investigation which assesses and understands both the positive and negative attitudes of young people toward religious diversity becomes apparent.

The religious meaning in religious architecture

Christianity

The churches and cathedrals in the United Kingdom clearly reflect the theologies, doctrines and beliefs of the denominations of Christianity which worship within them. One example of this is the traditional medieval church. The structure of the medieval church can be instantly recognised as a Christian building because of the

fact that it forms the shape of a cross (Gwynne, 2009). A key feature which can often be observed upon entering the church is the font which is placed close to the main door. The font symbolises the first fundamental element of the Christian faith, that of baptism which initiates the individual into the Christian faith. The use of the altar as the focal point in the church, particularly in the Catholic tradition, highlights the centrality of the eucharist as a symbolic reminder of the death and resurrection of Jesus Christ and the transcendent presence of God through the participation in and the receiving of the eucharist. The location of the altar in the sanctuary is often set apart from the congregation and is sometimes hidden from view by a screen. This is symbolic of the holy mystery of the God who is not always visible. The cross also forms a central focal point for Christians to be reminded of the saving power of God through the crucifixion and resurrection of Jesus Christ.

Other features of the church interior include the lectern which is often constructed in the shape of an eagle which symbolises John the evangelist in the book of revelation. It also symbolises the encouragement to carry the word of God across the world. In the non-conformist traditions which give more emphasis to the word of God in worship rather than the eucharist, more emphasis and focus is made on the pulpit within the church and this is often placed in a more central position to highlight the significance of the word of God.

Judaism

The Jewish synagogue is built with a rectangular layout with seats on three sides of the rectangle so that the focus is drawn towards the fourth side, which is the wall facing Jerusalem. Within this fourth side is the Holy Ark which contains the Jewish Holy Scripture or Torah. Either side of the Holy Ark on mounted tablets are the Ten Commandments which were given to the founder of the Jewish faith on Mount Sinai

and a large menorah which acts as a reminder of the menorah which could once be found in the temple in Jerusalem (Weller, 2008). An additional symbolic interior feature is the lamp which hangs from the ceiling in front of the Ark as a reminder of the lamp which continuously burned in the temple. A raised platform can also be found at the front of a synagogue, known as a bimah where the Torah is read from and acts as a reminder to the Jewish people of the guidelines found in Nehemiah 8.4 where Ezra gives the law standing on a wooden platform (Cole & Morgan, 2000).

The significance of the features of the synagogue therefore act not only as reminders of the temple which was originally the sole place where Jews could meet with God, but also are symbolic of the way that the Jewish religion has adapted, following the loss of the temple (Pilkington, 1995). The emphasis which is placed on the law is also clearly visible from the architecture of the synagogue and this emphasises how the dispersion of the Jews from the promised land into the diaspora has presented the need to focus on the law as a means of retaining the fundamentals of the Jewish faith (Pilkington, 1995).

Islam

The Islamic mosque is defined as a house which God has allowed to be built so that his name can be spoken in it (Smith, 1996). It is the place in which Muslims gather for prayers, but particularly for Salat prayers which take place on a Friday (Rippin, 2001).

The distinguishing features of a mosque include its rectangular shape and the distinction of areas which are sacred where shoes must not be worn. Mosques also include places for washing, emphasising the need for purity and cleanliness before prayer. Mosques are carpeted and there are no chairs as Muslims pray on the floor.

One wall of the mosque has a subtle architectural difference and is known as the qibla wall. This contains a niche, alcove or indentation known as the mihrab which marks the direction for Muslims to pray in so that they face Mecca. The interior of a mosque is plain and is not allowed to be decorated with statues or imagery as this could pose the risk of encouraging idolatry or might imply an attempt from the artist to be greater than Allah by assuming the role of the creator (Weller, 2008). There is also a pulpit within the mosque known as a minbar, where addresses are made by the Imam.

Externally the mosque will have at least one tower, known as the minaret which broadcasts the call to prayer according to the times when the sun dictates that there should be a prayer. The exterior often has a dome which is symbolic of the universe and helps to magnify the voice of the imam who is leading the prayers (Cole & Morgan, 2000).

Hinduism

The Hindu mandir is recognised by Hindus as the home or dwelling place of a god. The mandir interior is often a large hall and the floor plan is a cosmic diagram or yantra, showing the centrality of the universe and its link to everyday life. The central square is often dedicated to Brama or another deity of prominence in the faith who is at the centre of the universe (Smith, 1996). The mandir houses the statue or image of the God to which the mandir is dedicated. This statue or image is covered by a canopy as a mark of care and respect towards the God. As in the Islamic mosque, there are no chairs as worship takes place with the congregation sat on the floor facing the shrine.

The exterior of the mandir varies, but there are three common characteristics which are often found outside each mandir. These features include the entrance

which faces the rising sun. The second feature is the steps which lead up to the mandir. These steps are symbolic of the journey up a mountain in order to meet with the God which is a sacred symbol in Hinduism. The mandir guardian which is often in the form of a statue of an animal or mythical creature is the third common external feature of the mandir (Cole & Morgan, 2000).

Sikhism

The Sikh place of worship is known as the gurdwara and comes from a Punjabi word meaning 'gateway of the Guru' (Smith, 1996). The criteria distinguishing a gurdwara from an ordinary building is that it contains a copy of the Sikh holy scriptures. However as Sikhism recognises itself as a congregational religion many gurdwaras are purpose built (Nesbitt, 2005). The external distinguishing features of the gurdwara include the Sikh flag or the nishan sahib which is symbolic of the need to fight for truth through spiritual means (Weller, 2008). Two Punjabi symbols are also common on the outside of a gurdwara which translate as a reminder that God is the one being or eternal reality (Cole & Morgan, 2000).

The interior of the gurdwara is a prayer hall with the focal point being the Guru Granth Sahib or the Sikh holy scripture under its canopy and raised up on a platform a few feet from the wall in order that processions can move round it with ease. The canopy serves as a reminder of the way the Gurus taught in the past while sheltered from the sun. Similarly to the mosque and the mandir, there are no chairs in the gurdwara and those attending worship sit on the floor (Weller, 2008). This emphasises the high status of the Guru Granth Sahib and the equality of those attending worship in the eyes of the Guru Granth Sahib (Cole & Morgan, 2000).

Buddhism

The Buddhist temple or Vihara and its distinguishing features act as a reminder of the beliefs and values of simplicity and beauty which aid the individual on their journey towards enlightenment. The Buddhist temple often includes a shrine room and a meditation room, although the two are sometimes combined (Cole & Morgan, 2000). The interior is decorated with pictures of the Buddha which are higher than everything else in the room as a mark of respect to the Buddha. There may also be smaller pictures which depict important events in the Buddha's life. There are raised chairs or platforms for the members of the sangha who lead the worship. These are both practical and symbolic so the congregation can follow the Buddhist sutras or teachings and the pictures of the Buddha are not blocked from sight. The room is empty of all furniture and people sit on the floor, rugs or cushions. This is intended to invite an experience of deeper simplicity. The shrines in Buddhist temples are also colourful and are often decorated with offerings of flowers, lights and incense from those attending the temple (Weller, 2008). The meditation room also contains no furniture and is a calm uncluttered atmosphere with space for both sitting and walking meditation. An image may provide a focal point and sometimes there is a seat for the meditation teacher.

The development of purpose built religious architecture

As previously stated in chapter one, the United Kingdom is traditionally a Christian country. It comes as no surprise therefore that the architecture and religious buildings most historically associated with the landscape of the United Kingdom are its cathedrals, abbeys, churches and chapels. These buildings form landmarks across the four nations and very often are centrally located in communities to mirror the fundamental part that they have played, and in many cases continue to play in

community life (Weller, 2001). The earliest examples of non-Christian religious buildings to be built in the United Kingdom were the Jewish synagogues, the oldest being the Bevis Marks synagogue which was built in London in 1701 (Weller, 2001).

However, in recent times the built landscape of the United Kingdom has begun to change with the introduction of religious buildings other than those from the Christian tradition. Mosques, mandirs and gurdwaras are now becoming increasingly common on the skylines of the United Kingdom alongside the cathedrals and churches of the country (Weller, 2001). When considering the reasons for this, it is generally acknowledged by Weller that the changes in the population of the United Kingdom, and the religious beliefs of this population increased the need for alternative religious buildings across the nation. This need for religious buildings has been traced back to the increase in migrant workers to the United Kingdom, particularly during the period following the Second World War as mentioned in chapter one. The existence of the British Empire had meant that links between the United Kingdom and other countries, which are now part of the Commonwealth, brought people from other countries and therefore brought other religions to the United Kingdom (Bluck, Gilliat-Ray, Singh, & Zavos, 2012). The most significant increase in those from other religions and cultures, however, came after 1945 with workers who had been given British citizenship as a result of the 1948 British Nationality Act. Those travelling under this act from the British Commonwealth, or from the former British Empire, to industrial areas of the United Kingdom met the demand of rebuilding the economy (Peach & Gale, 2003). This increased further between the 1950s and 1970s when new Commonwealth citizens from the Caribbean Islands, South Asia, and East Africa migrated to the United Kingdom for work. Following this period, immigration became more restricted and therefore many

families of migrant workers came to live in United Kingdom and to be reunited with those who had arrived for work before legislation became more restrictive (Gale & Naylor, 2002).

Nasser (2005) highlights that many of the African Asian groups chose to settle in close proximity to other pre-established South Asian communities which increased the concentrated areas of ethnicity in the already ethnic areas of these industrial cities.

The implications of these changes to the population meant that there were increasing numbers of people who came to the United Kingdom from countries with religious traditions other than that of Christianity. The arrival of those who belonged to other faith groups to the United Kingdom alongside the increased secularization of many of the existing population meant that the United Kingdom quickly became more religiously diverse. Many of the newly arrived families required places where they could worship according to their own religious customs, traditions, and requirements with the symbolic architecture which was discussed in the previous section. As the economic means of these religious groups were often limited, at first this need was met by meeting in pre-existing buildings such as houses, community centres and church halls (Nesbitt, 2005). In some areas of the United Kingdom which are less multicultural this continues to be the case, for example in Northern Ireland. McPhillips and Russell (2011) explain that in Belfast Protestant, Roman Catholic and Jewish buildings are purpose built, while the Islamic centre and Indian community centre are located in buildings which have either been converted or adapted for use. Nasser (2005) has used Islamic buildings as an example in order to highlight how the practice of Islam has only ever required cleanliness and an orientation towards Mecca which means that a broad range of buildings such as houses, churches, schools and warehouses have been used as mosques in the city of

Birmingham (2010). Despite the simple requirements of many of the religions who had adapted buildings for religious uses, these needs began to change as time progressed. With the growth of these religious communities the desire for a sense of identity and an ability to practise their faith through purpose built religious buildings which resembled the ones they had left behind in their home countries also grew. However, the reception with which these needs were met was often mixed, which provides an introductory indication of the attitudes toward religious diversity in the United Kingdom.

Reception of alternative religious architecture in the United Kingdom

The desire for purpose built places of religious worship has not always encountered positive responses. Regardless of the proposed location for these religious buildings, conflict often arises (Naylor & Ryan, 2002). This can be the case during the planning process and both pre- and post-construction. Nesbitt (2006) highlights that in the case of the construction of Hindu temples, the difficulty centres around the fact that a Hindu impact is being made on a non-Hindu society and that there is still the need for the preservation of Hindu identity whilst sensitively respecting that which already exists. Therefore, communications between different religious and cultural backgrounds are essential whilst simultaneously considering the legal policies of the land. Whilst Nesbitt is referring to Hinduism in particular, the same could be argued for any religious building being planned and constructed in the United Kingdom which does not belong to the Christian tradition.

When presenting their case study of the issues in building and developing London's first mosque, Naylor and Ryan (2002) present the three most common conflicts over the construction of religious buildings as follows: first, the lack of provision by law to cater for all religious groups equally and to prevent religious

intolerance; second, the argument of planning permission in residential areas and the desire to protect and preserve the landscape of the United Kingdom; third the concern over protecting the investment value of an area which many fear would be reduced were a new religious building to be constructed there.

Naylor and Ryan (2002) emphasise that the lack of legal support and guidance for alternative religions is partly due to the Christian religion being part of the legal constitution of the country and thus protected by law, whilst there is no specific legal provision in place which might help to support other religious groups. While there is limited guidance for legal advisors to turn to when applications to construct religious buildings which are not for the purposes of Christian worship are submitted, there is also limited guidance for religious groups to turn to when planning to propose the construction of a mosque, mandir, gurdwara or other religious building. While there have been legal issues with proposed religious buildings, it is important to recognise that the responses differ regionally and that some councils have been better than others at responding to the plight of religious groups who desire a religious sacred space to be purpose built. Some councils have responded to the need by drawing up policy for proposed building plans, for example Birmingham city council (Gale, 2002). Grant and Naylor (2002) also highlight how cities such as Preston and Leicester (both in England) have pioneered being more accommodating in issues of town planning and financial support to those wishing to purpose-build religious buildings. Gale and Naylor (2002) argue that this is the reason for some areas in the United Kingdom allowing minority religious architectural expression and others denying it.

Some of the issues which arise concerning religious buildings have prompted debate concerning the issues which lie hidden at the heart of the objections which are made. For example, having a gurdwara, mosque or mandir in a residential area has

often sparked criticism and objections. These have often been heavily opposed in residential areas and instead been placed in unlikely places on inner-city sites such as the Shri Swamunarayan Mandir near London's North Circular ring road and the Sikh Gurdwara in Southall which is located under the flight path of Heathrow airport (Peach & Gale, 2005).

Other objections on the grounds of health and safety and the issues of vehicles outside large purpose built places of worship have often been raised in response to the proposed construction of religious buildings. Grant and Naylor (2002) highlight how in the report *Planning for a Multi-Racial Britain* one of the most common reasons for planning applications being denied for religious buildings was the issue of car-parking and that this continues to be a stumbling block. Knights (2008) has emphasised how another challenge and frequent reason for opposition to planning applications for religious places of worship has been because of the risk of noise pollution. Using the examples of the mosques in Oxford and Birmingham, Knights introduces the conflict which emerged over the application to the council for the amplification of the Islamic call to prayer (*azan).* Naylor and Ryan also highlight that this has been an issue in Liverpool and London. Knight also refers to the case of the prosecution of a Hassidic Rabbi in Hackney, London with charges of noise nuisance at a synagogue during Sabbath celebrations.

The construction of religious buildings is also often met with opposition because aesthetically they are portrayed as unfitting and incongruous to their surrounding landscape and neighbouring architecture. In the case of the design and planning of Birmingham central mosque, Nasser (2005) reports that the council denied permission for a dome and minaret to be included as part of the building. The reason provided was that these were not considered to be in-keeping with the surrounding landscape and represented an 'alien cultural presence'. Despite the success of the

Muslim Association in contesting this decision, they were instructed to build the mosque with materials which would assimilate with pre-existing architecture across the city (Nasser, 2010).

For those issues which arise after the building has been constructed and is in use there is still a lack of litigation which would give clear guidance as to what is acceptable and appropriate to both parties as Knights (2008) has highlighted. Naylor and Ryan (2002) suggest that these objections which are common to any application for building a religious building which does not form part of the Christian tradition are often surface objections which are underpinned by prejudiced attitudes against religious difference. The challenge is therefore to seek out these underlying attitudes in order to assess and understand them. Additionally, Gale and Naylor (2002) identify that the Race Relations Act is ambiguous when referring to discrimination against those seeking planning permission They also add that while the Race Relations Act prevents discrimination against 'racial groups' it makes no provision for discrimination against religious groups. Yet despite the negative reception which often meets the construction of the new alternative religious architecture, whether it be on legal, health and safety, aesthetic, or other grounds, the argument remains that these religious buildings and the communities who use them often feed valuable resources, time and services back into the communities in which they are situated.

The use of religious buildings in the wider community

Weller (2001) highlights how places of worship fulfil an important role in providing community resources, time and services within the local neighbourhoods in which they are situated. Not only does he recognise their function for religious worship and the opportunities which they provide for meeting other people from that religious

faith, but he also argues that they provide a tangible example of the goals and values of that particular religious faith.

In terms of Christian worship, Weller points towards the wider use of buildings in Christianity by referring to their civic and social uses. The branch of the Church of England which is responsible for the maintenances and development of Christian places of worship highlights that within these buildings a location can be provided for cultural uses (such as arts festivals and exhibitions), commercial uses (such as community post offices shops or cybercafés), outreach and community group uses (such as inter-faith projects, uniformed organisations, and care for the homeless). Additionally, church buildings are becoming increasingly used for education with many of the cathedrals in the country having dedicated education centres to provide multi-sensory learning contexts.

Nesbitt (2006) highlights the uses of Hindu temples which are for the benefit of the wider community by their provision of health care, language classes, multi-faith religious education for both school groups and other faith groups, sports facilities, and the opportunity to welcome public political figures for the purposes of highlighting positive community relations between those of differing ethnic and religious backgrounds.

The gurdwara is also highlighted by Weller (2001) as being of use to the wider community by providing centres for religious education, classes for learning Punjabi, and provision of care for the needy and the elderly. It also provides social facilities for Sikhs who attend the gurdwara.

Nasser (2005) refers to Dodds' definition of the mosque as a community which provides both spiritual and functional needs for the Islamic community through education, social and commercial activity, and prayer (Dodds, 2002). The mosque

provides a place where the Zakat or the provision of charity to the poor can be organised.

Therefore, when religious buildings are used for the benefit of the wider local community rather than simply for the immediate faith community, the religious diversity of the communities across the United Kingdom becomes more apparent and tangible. However, whether they are used for community purposes or not, perhaps the most significant thing about religious buildings in the community is highlighted by Weller (2008) by stressing that religious buildings allow a place for the traditions and teachings of the faith to be incorporated and also to provide a witness of that religion to the surrounding locality and to society as a whole (2001).

It should be considered that some religions do not require religious buildings in the same way as others. This is particularly the case when the focus of regular religious worship is placed within the context of the home. Nesbitt (2006) explains the significance of Hindu religious practice and prayer within the home. Nesbitt also highlights that whilst there has been ambivalence towards setting up temples within the United Kingdom meaning that in many cities Hindus will gather in homes and hired halls, this has changed since the 1970s. While a wealth of literature concerning the construction of mosques and gurdwaras exists, the literature concerning the constructions of Hindu temples is not as extensive. This may be because an emphasis on worship in the home means that there are fewer Hindu temples in the United Kingdom. In contrast the Sikh and Muslim traditional emphasis on collective public worship might explain why there is more literature about mosques and gurdwaras.

Chapter conclusion

This chapter has addressed how religious architecture can narrate particular details of the different beliefs and doctrines of the faiths and has traced the increase in the

building of religious architecture from all of the six major world religions in the United Kingdom.

While the sight of religious buildings other than those which were apparent before the twentieth century is increasing and these buildings reflect the increasingly diverse nature of the society that the United Kingdom has become, it is discovered that in many cases these are not built without meeting difficulty and opposition from local councils and local residents. As it is the attitudes toward religious diversity which will more than likely lie at the heart of these objections, it is important to know the attitudes of the people who live in the United Kingdom which will help to assess and understand how religious diversity is perceived by the population and especially the young people within the population.

5. The hidden face of religious diversity.

Introduction

This chapter identifies three areas of life in which religion has historically played an important part in the United Kingdom and discusses how each of these areas has been affected by the growth in religious diversity. These areas are education, healthcare and death and dying. This chapter informs the dissertation because it illustrates how key areas of life may be informed by religious beliefs and values.

Education

The Christian heritage

Christianity has an historical link with education which dates back to the early public schools which were attached to Anglican churches, chapels and cathedrals, for example Eton, St Pauls and Westminster (Kay, 1997). This was built upon when the popularity of the Sunday school system, which used scripture as a tool for teaching children to read, expanded beyond education on a Sunday into the National Society, an initiative to build schools in England and Wales pioneered by the Church of England (Kay, 1997). Therefore, the influence of Christianity on the education system initially came from the church rather than the state (Dinham & Jackson, 2012).

State involvement with the initial efforts of the church to educate young people began with government funding being provided for voluntary societies such as the National Society to build schools (Marples, 2005). This developed when the Education Act of 1870 meant that board schools were introduced alongside the existing church schools resulting in a dual system (Francis & Robbins, 2005). The 1944 Education Act resolved the dual system by allowing for two differing kinds of

church schools, voluntary-aided where the church retained its influence within the school and some financial liability, and voluntary-controlled where the church transferred control and financial liability to the local education authority (Francis & Robbins, 2005). Despite these changes in 1944, the motive of serving the local community with Christian values, and providing an Anglican education for the children of Anglican parents remains a key ethos within some of these schools (Skinner, 2002). Anglican schools must provide an ethos statement which explains from where the policies and strategies of the schools arise (Francis & Robbins, 2005).

More recently, church schools have begun to respond in four ways to the increasingly secular and multi-faith society which the United Kingdom has become: first, by commissioning reports as to how the church schools function in terms of educational content and collective worship, second by adapting their admissions policies to incorporate a theology of service as well as a theology of nurture, third by providing the appropriate resources to teach the fundamentals of the faith which the school ethos demands, and fourth by being distinctive while remaining inclusive (Francis & Robbins, 2005).

This historic relationship between the church and education of young people is an indication of the influences that religious values have nationally had on society within the education system (Dinham & Jackson, 2012). The next section will discuss whether the ethos of these schools and the relationship which they have with the church has an influence on the beliefs and values of their pupils.

Church schools today

The previous section highlighted an historical link between religion and the education system which still remains influential in the United Kingdom. This link

has an impact on the beliefs and values of the pupils, teachers and at times the families of those who attend schools of a religious character such as Anglican schools. Weller (2008) supports this claim by stating that the education system acts as an area in which traditions, identities, and convictions which come from the home are brought into the wider diverse society for interaction with those from differing backgrounds. Weller adds that school is a context in which attitudes and values are formed and which can have an impact on the values which individuals may retain for the rest of their lives.

Studies which have supported the claims which Weller makes include the work of Lankshear (2005) who has found that pupils at Anglican voluntary aided secondary schools have higher levels of religious values and moral values in comparison to Anglicans attending non-denominational schools. This means that a relationship between school type and values exists and can be demonstrated empirically.

Additionally, a study conducted by Francis and Robbins (2005) which researched the beliefs and values of teenagers in urban areas of England and Wales found that those attending Anglican schools were more likely to believe in God but were also more concerned with humanitarian values such as world poverty, highlighting that education in Anglican schools can influence the values of those who experience the system.

More recently, Francis and Penny (2011) have studied the ethos of Anglican secondary schools and their influence on the beliefs and values of the pupils who attend these schools. Francis and Penny conclude that there is a marginal difference between the collective worldview of pupils at an Anglican school in comparison with the collective worldview of pupils at a school which does not have a religious character.

New faith schools

In addition to the religious beliefs and values which can be witnessed in the state-maintained education system, there is also a clear development of religious beliefs and values being displayed in the independent education sector, particularly in the last thirty to forty years with the establishment of faith schools. For the purpose of clarity, when referring to faith schools in this section, the definition is intended to cover those schools in the private or independent sector where the school is exclusively affiliated to a particular religion and the ethos of the school is to pass on this religious faith to the members of the school community, notably including the new independent Christian schools and Muslim schools.

The development of faith schools was based on the example of schools found in countries such as America and Australia. In the United Kingdom these schools are a relatively new phenomena and the earliest records of schools being opened are traced back to the late 1960s and early 1970s. The most substantial growth of these schools, however, occurred during the 1980s (Francis & Robbins, 2005). Faith schools have been set up for the faith groups of Islam, Sikhism and Christianity. While independent Jewish schools do exist these are more historically established than the new religious schools (Freeman, 2012; Miller, 2001).

The schools were set up by faith groups, officials and parents who deemed the existing education system in the United Kingdom to be unsuitable and unsupportive of the fundamental beliefs and values of their children's faith (McKinney, 2006; Walford, 2010). The schools were established to be completely separate from the state in terms of funding and control so that the pupils could receive an education which was approved of by the parents and faith groups and not subject to state guidelines or demands (Bluck, Gilliat-Ray, Graham, Singh & Zavos, 2012; Watson, 2003).

Beliefs and values

The faith schools in the United Kingdom exist to relate the teaching of the religious faith from which they arise to all areas of school life (Francis & Robbins, 2005). Watson (2003) explains how independent Christian schools provide a Christian ethos in both the educational content of the school teaching, but also in the approach to management of the school, by employing staff who are practising members of the Christian community.

These schools support the beliefs and values of the faith through their ability to provide more time for prayer, scripture, and religious sources to teach the curriculum in the timetable. The schools also allow the use of religious references to teach other subjects such as the existence of God to teach probability in mathematics, science lessons which comply with the doctrine of the faith, and teaching creationism (Freeman, 2012). The curriculum can also teach other religions from the perspective of the faith to which the school belongs (Freeman, 2012).

Studies conducted by Freeman (2012) and Baker (2009) have highlighted how faith schools support and comply with religious values, for example those concerning women, by establishing separate schools or classes for girls and boys to address concerns about mixed-sex education (Watton, 1993). Additionally, Freeman (2012) argues that the emphasis on academic performance within Islam and the views which state that Islamic education and way of life are both interlinked and the belief that the acquisition of knowledge leads to righteousness, have provided a credible explanation of why providing schools for the Islamic faith has become commonplace.

However, despite the specialist nature of these schools, with religious beliefs and values at their heart, the appeal is not always restricted to those from that particular faith. Kay, Francis, and Watson (2003) assert that these schools have been

found to appeal to those from other faiths who are concerned that their children would not receive an appropriate education elsewhere and would rather their children received an education with religious teachings and moral grounding rather than a secular education (Watson, 2003).

Empirical studies such as the Teenage Religion and Values Project which have included the discussion of beliefs and values in faith schools, have demonstrated that pupils in Christian schools have a positive attitude toward Christianity in comparison to their peers attending secular schools. Additionally, pupils at Christian schools were found to be less favourable toward homosexuality, abortion, smoking, drug taking and drinking. However, the results also highlighted that pupils attending Christian schools were less racist and more concerned with issues of world development than their peers attending secular schools (Francis & Robbins, 2005).

Additional work by Baker (2009) has found the pupil values to be more conservative in the new Christian schools in comparison to their peers at secular schools, thus suggesting that the ethos of the school can become influential to its pupils.

This suggests that faith schools, such as the Christian and Muslim schools, can show signs of the religious beliefs and values of the faith being implemented into the life of the school in many different ways and the empirical studies imply that the religious beliefs and values of the schools also influence the religious beliefs and values of the pupils in attendance there.

Debate

The establishment of independent faith schools has not, however, taken place without debate or reaction from others (Short, 2006). The views in favour and against independent faith schools, for example Christian or Muslim schools, can

reflect the religious beliefs and values of others and their attitudes toward other religions and cultures. The most common arguments against faith schools are summarised as follows: first that the schools are divisive and undermine social cohesion (Walford, 2010), second that the teaching can be poor quality because of the teaching being undertaken by faith leaders and parents who may not have qualified teacher status (Walford, 2010). Watson (2003) then adds that the education provided in the curriculum can be narrow and biased with a reluctance to acknowledge the beliefs and values of those from other religious traditions. The final criticism of these schools has heightened in recent years with the increased threat of fundamentalist terrorist activity in the United Kingdom. Watson (2003) records the criticism which has stated that, if schools are teaching religious fundamentalist beliefs and values to their pupils, this could be promoting fundamentalist activity.

However, there are also researchers who welcome the establishment of independent schools of a religious character on four grounds. First, some argue that these schools encourage pupils to have a clear and positive self-awareness of their identity, beliefs and values (Pilkington, 1995; Short, 2002). This self-awareness will increase the likelihood of the pupils having positive values towards others, regardless of religious belief. Second, some argue that faith schools form part of the human rights system which gives all people a right to express their religious beliefs (Marples, 2006). Third, those who have conducted research in these schools, including Freeman (2012) who has conducted qualitative interviews in Muslim independent schools with a specific focus on faith-based education, highlight that the schools are not fragmented from society because in the age of the internet and heightened communication the young people attending these schools do not live in a vacuum and are aware of the beliefs and values which exist outside of the principles which their schools hold (Freeman, 2012). Finally, advocates of faith schools

highlight that there is no evidence to suggest that state schools eliminate religious prejudice any more than a faith school might, thus justifying the existence of independent religious schools (Short, 2002).

The debate which has been briefly summarised here highlights that the matter of faith schools is a contentious issue where debate concerning their existence stems from the beliefs and values of the population.

Conclusion

The brief overview of the relationship between religion and the education system highlights the historic role which religious beliefs and values have played. The discussion of church schools demonstrates how the traditional Christian culture of the United Kingdom is embodied within the state-maintained education system, with the beliefs and values of Christianity lying at the heart of the school, and outreaching to those in the local community as well as those in the Christian community. A sign that the religious landscape of the United Kingdom is in transition is demonstrated by the increase of faith schools to reflect the beliefs and values of those from a range of religious and denominational backgrounds. Regardless of the different religious doctrines which have prompted the need for these schools, the fact that religious beliefs and values are still considered as something of worth within the education system indicates not only that religious beliefs and values influence society but that society has become increasingly religiously diverse.

Healthcare

The Christian heritage

The Christian heritage of healthcare is demonstrated by the way that historically hospitals were set up by religious orders to fulfil their Christian vocation of caring

for others. Porter (1993) mentions the religious philanthropy encouraged by clergy which led to the development of hospitals during the eighteenth and nineteenth century, such as St George's hospital, and Guys and St Thomas hospital in London, frequently named after saints. Granshaw (1993) also argues that hospitals were originally attached to churches and monasteries, meaning that later purpose-built hospitals modelled that of ecclesiastical buildings and included a chapel as a central architectural focus (Neuberger, 1999). Despite the nationalisation of the health service in 1948 some of the signs of the original Christian heritage within the hospital as mentioned above still remain.

In addition, the establishment of the hospice movement, pioneered by Christian charities (Wright, 2001), and often accompanied by a religious ethos, provides another demonstration of how the Christian heritage was at the heart of care of patients suffering from cancer. While the religious ethos is no longer primarily obvious throughout the hospice movement, and staff are not required to be religious, the underlying religious values must be in sympathy with the original values of the hospice (Maclaren, 2003).

Patients' attitudes to healthcare

Despite the nationalisation of the health service and its move away from religion, patients' attitudes to healthcare may be influenced by their religious beliefs. Three examples where patient attitudes toward healthcare and religious beliefs or values are intertwined are their attitudes to accessing health care, attitudes to transplants, and their spiritual needs.

First, religious beliefs and values are reflected in whether or not patients choose to access medical care. For example a study of South Asian students discovers that ethnic identity, cultural mistrust and adherence to traditional Asian values all

influence the lower likelihood of an individual from that community accessing psychological and medical help (Soorkia, Snelgar, & Swami, 2011).

Furthermore, in the case of accessing healthcare when an individual's belief is particularly orthodox or strong, it has been highlighted that a patient might be prevented from doing so because turning to a healthcare professional may imply the patient is not fully reliant on God (Dein, 2011). This tendency to avoid or be prevented from access to healthcare among religious and ethnic minorities is often due to religious or cultural differences, as well perhaps as language and communication difficulties (Gatrad, 2000), and mistrust of the medical profession because of its western ethos which differs in many ways from an eastern ethos (Sheikh, 2007; Siriwardena and Clark 2004).

Second, the areas of organ donation and transplants are some of the clearest examples of where the religious beliefs and values of the patient have to be taken into consideration by the healthcare system (Alkhawari, Stimson, & Warrens, 2005). Although there is little evidence that any of the six major world religions prohibit the practice of organ donation or transplant (Gillman, 1999), studies have shown that some members of religious faiths express uncertainty as to the guidance which their faith gives concerning organ donation and transplant (Randhawa, 1998). Randhawa has highlighted that this is of significance in some regions of the United Kingdom, where the Asian population are represented disproportionately more on waiting lists for organ transplants, but confusion still arises as to whether their faith allows it. Some religious groups have assisted with the need for better communication concerning religious values and organ donation such as the document released by the Muslim Law Council which confirms the positive attitude toward organ donation and transplant (Gillman, 1999). This acts as a sign that the religious beliefs and values lie at the heart of society within its different areas.

Third, the spiritual needs of a patient provide an accurate indication of religious beliefs and values being of significance to the way in which the healthcare system operates. Illness and the need for healthcare can often cause patients to confront their belief systems, their ultimate values, and the relationships which they have with others (Wright, 2001). Because of the salience of these questions about ultimate values and fundamental beliefs during illness and while receiving medical care, patients may experience faith loss, changes to their faith, or even a strengthening of their faith. Furthermore, studies which examine the religious and spiritual care offered to patients have confirmed that, when spiritual needs of patients are addressed, the morale of a patient has been discovered to improve (Siriwardena & Clark, 2004; Sheikh, 2007). This demonstrates not only how society shaping in the mould of the beliefs and values of the people who live in it can be positive but also give an inclination of how important the beliefs and values of those in society are.

Healthcare professionals

The transition from a predominantly Christian society into a multi-religious one has caused the need for a deeper awareness of the diversity of religious beliefs and values among healthcare practitioners, working in hospitals and hospices across the United Kingdom (Taylor, 2009). For healthcare professionals, such as doctors and nurses, there has been an increased awareness of the broad range of issues resulting from the diverse range of beliefs and values amongst their patients (Ward, Chazal, Mayberry, 2004). Within the nursing profession, specific NHS guidelines are provided which state that a policy of spiritual care must be ensured which is appropriate to the increasingly multicultural status of society (Maclaren, 2003). While this does not mean that nurses must provide specific religious care for the different religious beliefs of each individual, it does point towards a need for

awareness of the religious beliefs and values of those for whom they care (Maclaren, 2003).

Psychologists, psychiatrists and those working within mental healthcare are also an example of where an acute awareness and understanding of religious beliefs and values is necessary. Studies which have investigated the concept of spiritual care in mental health nursing have discovered that staff need to be aware of the implications of discussions about religion with their patients (Greasely, Chiu, & Gartland, 2000). Additionally studies have found that withdrawing patients from religious activity will have an effect on the wellbeing of the patient (Dein, 2004). There is also an indication of the importance of understanding the beliefs and values of the new religious movements, the provision of mental health training for chaplains and the need for religious awareness among mental health professionals (Dein; 2004, Koenig, 2008). All of these examples demonstrate the value of understanding religious beliefs and values.

Alongside the issue of complying with the religious beliefs of the service users, there is an additional dimension which relates to the religious beliefs and values held by the healthcare staff. Rasool (2000) has demonstrated that the religious beliefs and values of healthcare staff has a positive relationship with the quality and level of care these staff offer their patients. This research suggests that a motive to care for others could be linked to the individual's religious beliefs. Despite these findings Rasool argues that religious belief can form a barrier to providing adequate healthcare. For example, the issues of alcoholism, sexual promiscuity, and lifestyle choices such as homosexuality are issues which might prevent healthcare professionals of an Islamic faith from caring effectively for patients suffering from liver damage, HIV/AIDS and other sexually transmitted diseases, despite the refusal of care not being based in Islamic scripture.

Chaplaincy provision

The acknowledgement of beliefs and values of patients receiving support from the healthcare system has also been responded to through rooms set aside for use as chapels. Such provision has been employed to meet the religious needs of patients and staff within hospitals and hospices since 1948 when the ministry of health made the decision that a provision of religious care was one of vital importance. This decision was reiterated in the 1990s when multifaith rooms and chaplaincies were established to meet the need of the increasingly diverse make up of the population in the United Kingdom (Wright, 2001).

Additionally, chaplains who have been employed within the National Health Service since 1948 have found that their roles have broadened in recent years to reflect the changing religious needs of the patients and staff whom they encounter (Wright, 2001). This demonstrates the way in which society is shaped by the religious beliefs and values of those who are a part of it and how this has adapted over time as society has become increasingly religiously diverse.

Conclusion

The healthcare system is therefore another central sign of the way in which religious beliefs and values are central to some key components of society. Through the original Christian heritage which characterised hospitals, the religious beliefs and values are clearly demonstrated. However, the increasing religious diversity in the United Kingdom has warranted a need to recognise the attitudes of patients to healthcare, to take seriously their spiritual needs, and to provide healthcare professionals, chaplains and multifaith teams with the skills and facilities to make sure that these religious values and needs are accommodated.

Death and dying

The Christian heritage

The Christian ethos of the United Kingdom has resulted in a strong Christian heritage in terms of death and dying. The western cultural attitudes toward death have resulted in a cultural trend where matters of care of the body are dealt with away from view to reduce the grief of the mourners (Parsons, 1999). This means that funeral directors most commonly deal with death and funeral arrangements in the United Kingdom and a monopoly market exists where Christian funerals tend to be the norm (De Waal, 1995).

Another sign of the Christian heritage surrounding death and dying are the ways in which the architecture in civic cemeteries and crematoria mirror that of traditional churches and chapels. There are, however, changes in beliefs and values which are beginning to move away from the traditional Christian heritage of the United Kingdom (Rugg, 2000).

The first change is the evolution of secularism. O'Gorman (1998) highlights that, unlike in the past, when beliefs and values concerning religion were common among the population, this is not always now the case with the influence of secularism. O'Gorman refers to society as being a-religious. A demonstration of this is that a lack of religious belief or affiliation has meant an increase in humanist and non-religious funerals.

The second shift in values concerning life and death in the United Kingdom is due to the increasingly diverse population of the United Kingdom. The diversity of religious beliefs and values concerning life and death mean that values concerning life and death are no longer simply Christian or secular but originate from other religious traditions. This has created a need for a better awareness and provision for religious beliefs and values in the case of death and dying.

The belief that death is a rite of passage where the individual moves from the current world to the next is a common feature of most religious beliefs in some form. Religious beliefs about death are also said to be for the benefit of human society to understand the death of an individual and overcome the emotions of grief and loss which accompany death (O'Gorman, 1998). The rituals associated with death, regardless of the faith from which they come also serve to give the mourners a sense of control over what they are unable to control (Firth, 2003)

Implications for the care of the dying

Within the Christian tradition, death is prepared for by a priest or chaplain reciting prayers for the dying (Neuberger, 2004). These prayers are often symbolic of forgiveness, healing and reconciliation (Siriwardena & Clark, 2004). After death, the body is prepared for burial or cremation by funeral directors and a ceremony is taken by a priest for mourners to celebrate the life of the deceased and commend his or her soul to God (Vardy, 1995).

Within Judaism, the rabbi will pray with those who are dying and listen to a final confession (Neusner, 1997). Judaism also states that the dying should not be left alone at the point of death and should be surrounded by family and friends (Siriwardena & Clark, 2004). At the point of death the family and friends will make a small tear in their clothing as a sign of mourning (Abeles & Katz, 2010; Pilkington, 1995).

Hindu beliefs about death state that death is a progression within the process of reincarnation. As such Hindu rituals concerning death are concerned with the care of the soul and the assurance that it will progress to its next life. Hindu beliefs state that, where possible, death should occur in the home and that the dying should be

accompanied by someone who can pray with them, sing hymns, read holy books and offer water from the Ganges to provide salvation for the departing soul.

Buddhism also stresses a belief in reincarnation as a form of life after death and believes that actions in this life affect actions in the next life. Dying Buddhists therefore discuss their death with those around them and often refuse pain relief to help keep them alert to what is happening.

The Muslim belief regarding death states that death acts as a gateway to an eternal afterlife and is a gift which is granted to the Muslim to be with God. The Muslim faces Mecca and if possible, the call to prayer is recited in the ear at the point of death (Neuberger, 2004).

Sikh beliefs about death are also of the view that death is a step towards reincarnation. Within Sikhism the dying person is not left alone by their family and listens to hymns and readings from the Guru Granth Sahib.

Post death care and implications for funeral practice

The care of the body following death is an example of where beliefs and values concerning life and death and the acceptance of them is becoming increasingly important. Some of these implications include what happens to the body, who is allowed to prepare the body for the last rites, and the time constraints which vary among religious beliefs.

The care of the body after death is one area where the beliefs and values of a religion can conflict with the traditional attitudes within the United Kingdom (Neuberger, 2004). The religions of Islam and Judaism particularly illustrate this with the religious belief that only someone belonging to that faith should be allowed to prepare the body for burial or cremation (Arblaster, 2006; Neuberger, 2004).

Additionally Sikh beliefs illustrate this with the guidance that the 5 Ks must not be disturbed while the body is being prepared for cremation.

The implications for care of the dead according to religious beliefs and values also centre around the issues of time and access to the body. Firth (2003) has highlighted how many of the eastern religions place a strong emphasis on preparing the body for cremation or burial within twenty-four hours of death. However, the wait for an autopsy or the release of a body and the delay in registration of a death can mean that it is not always possible to prepare the body for cremation or burial in the way or the time frame that the faith demands (Sheikh, 2007). Many of these requirements are legal. This means that mourners have to observe them, even if this means that they are compromising religious beliefs in order to do so.

Funeral arrangements in the United Kingdom, as mentioned previously, are cared for by professional funeral directors. This can differ from the beliefs and values of other cultures living in the United Kingdom whose religious duty requires them to be involved in preparing the body for the funeral and making the planning of the funeral an event in which the whole community is involved so as to support the mourners (Arblaster, 2006; Neuberger 2004). Additionally, funeral practices, such as the cremation of bodies on funeral pyres and burials taking place on ground which is deemed appropriate by the faith, all highlight how different religious values are promoting the need for awareness and accommodation of religious beliefs in the United Kingdom (Neuberger,2004).

Conclusion

This section has examined the religious beliefs and values which relate to death and dying. With the traditional beliefs and practices of the rituals surrounding death and dying, the way in which death is dealt with and funeral practice in most cases still

takes on a traditionally Christian format. However, this is undergoing change with the rise of secular beliefs and values and religiously diverse beliefs and values within the population. As such the necessity for providing funeral arrangements which accommodate the needs of those from other religions and cultures has become evident.

Chapter conclusion

This chapter has identified three areas of life in which religion has historically played an important part in the United Kingdom. While there is an influential Christian heritage at the heart of education, healthcare, and death and dying, it is clear that the changes in the values of the population mean that additional values are being brought to the forefront of these areas of public life. These religious values mean that the attitudes of those living in the United Kingdom toward religious diversity may be informed by these religious beliefs and values, whether they be the traditional beliefs shaped by the Christian heritage, or the newly introduced religious beliefs shaped by either faith traditions.

6. The public significance of religious affiliation

Introduction

The previous chapters have discussed how religion is both tangible and of relevance within the society of the United Kingdom, both because religion forms part of the heritage within society and because of the increasing presence of other world faiths within it. Research concerning religion can approach the definition and understanding of it by categorising it into three dimensions or component parts. These are religious belief, religious practice, and religious affiliation (Francis, 2001a). These components can act as understandings and definitions both collectively and individually and can each give different information about religion and the individual.

This chapter will discuss the dimension of self-assigned religious affiliation and argue that this provides the most effective tool for conducting empirical research concerning religious diversity. The problem which researchers highlighted against self-assigned religious affiliation being an appropriate measure of religiosity will also be introduced. The chapter will then discuss the three main theories which have contributed to the debate and argued for the value and credibility of self-assigned religious affiliation as an appropriate measure. The capacity of religious affiliation to be used in research concerning social and personal values and attitudes will then be argued. To support this idea, the chapter will highlight studies which have used self-assigned religious affiliation to investigate the beliefs and values of different groups among the population, particularly young people. A discussion of self-assigned religious affiliation and its implication for beliefs and values informs the dissertation because self-assigned religious affiliation can be shown to be an effective research tool, and a successful predictor of the beliefs and values of individuals within a

population. The dissertation is also informed by placing the current research in a wider context.

The three dimensions of religiosity

While religion has many elements or components, there are three dimensions to religion which have been particularly fruitful in empirical research: religious belief, religious practice, and religious affiliation (Francis, 2003). Religious belief describes 'the religious formularies and doctrines to which individuals may or may not subscribe' (Francis, 2003 p. 47). Examples of religious belief can therefore include statements of belief in God or statements of unbelief, a belief in an afterlife, or a belief in a central doctrine of the faith such as the resurrection of Christ. Religious practice is defined by Francis (2003) as the range of religious activities in which an individual may or may not engage. Two key areas of religious practice which are relevant to the major world religions are the attendance at a place of religious worship and prayer. The third dimension of religiosity, which is of particular concern within this chapter, is religious affiliation. This is defined by Francis as the religious group with which individuals identify or to which they consider themselves to belong. Francis (2003) argues that religious affiliation is concerned with the social and public dimensions of religion. The public and social nature of religious affiliation means that religiosity can be divulged in a way that is sensitive to the fact that the individuals may not wish to disclose personal details of their religious behaviour and beliefs which they may consider private.

The theoretical and empirical problem raised by the use of religious affiliates within research concerns understanding and interpreting the situation of the affiliates who do not practice. More broadly this problem concerns the way in which the religious traditions and habits of the population have changed in the United

Kingdom in recent years. Researchers including Voas and Crockett (2005) refer to the work of Grace Davie who has presented the theory that, since 1945, the population in Britain has developed from a population who mostly practised Christianity into a population which still maintains that they have a religious belief, but no longer retain the commitment of religious practice (Davie, 1994). For this reason Francis argues that religious affiliation serves as a poor predictor of religious practice (Francis, 2001b). As a consequence, some argue that religious practice or depth of commitment, regardless of how they are measured, are more suited to highlight the social influence of religion, rather than religious affiliation in its own right (Fane, 1999).

To highlight the view that religious affiliation is problematic, Voas and Bruce (2004) have examined responses to the 2001 census in terms of religious affiliation alongside responses to other national studies such as the British Social Attitudes Survey which includes questions concerning religious affiliation. Their observations conclude that there are discrepancies between the two datasets in terms of self-assigned religious affiliation. This leads them away from the more widely employed conclusion that there are more Christians in the United Kingdom than expected. Their theory instead draws toward the conclusion that self-assigned religious affiliation can be explained as a means of responding to anxiety about national identity. This can be explained as the result of the religious affiliation question on the 2001 census form following the question concerning ethnicity. As such, the problem of religious affiliation being an indicator of identity rather than a predictor of belief or practice is highlighted.

Religious affiliation

The previous sections briefly introduced the three different dimensions of religiosity and the problems and concerns which have been raised concerning the use of religious affiliation in empirical research. As the theoretical background to this dissertation falls into a research tradition which has consistently supported religious affiliation as an appropriate way of understanding religion, this section will consider religious affiliation and argue in detail its ability to provide an explanation for the nature of an individual's religion and the public significance of religious affiliation. The section will do this by examining the theories of Bibby (1985; 1987), Bouma (1992), and Fane (1999), which give an indication as to the sources of Francis' argument (2001a; 2003; 2008a; 2008b). Collectively the three key theories will provide a summary argument that self-assigned religious affiliation is a means of understanding how religion has remained encased within the Christian culture of a nation, is able to form an element of how a religion's social identity can influence an individual's beliefs and values, and can be used as an effective tool measuring religiosity within the field of the social scientific study of religion.

These definitions and theories of religious affiliation, and their ability to provide an explanation for and definition of a particular dimension of an individual's religiosity, will also assist in explaining the significance of religious affiliation in terms of the whole population. The significance of the religious affiliation of the whole population will consequently act as a means of understanding the religious nature of the society of the United Kingdom as a whole.

Bibby's theory of religious affiliation as 'encasement'

Bibby's (1985; 1987) theory of religious affiliation as encasement is the first theory for consideration regarding the understanding and significance of religious affiliation

(Bibby, 1985; 1987). This argument is a result of work which has been conducted by watching and observing the religious trends of the population in Canada during the 1980s. Bibby's work focuses on and is concerned with the low levels of religious practice in contrast to the high levels of self-assigned religious affiliation to the Christian faith among Canadians using results gained from data sets collected from national surveys (Fane, 1999).

Bibby (1985; 1987) claims that the historic nature of the Christian tradition in Canada means that Christianity is well established within Canadian society. As a consequence, this has an effect on the self-assigned religious affiliation of the population who struggle to separate themselves from that Christian tradition. Bibby refers to this as an 'encasement' of the individual within the Christian tradition (Bibby, 1985). This means that the values of Christianity and the self-assigned religious identity of Christianity, but not the practices of church attendance or prayer, are taken up by the individual (Francis, 2003). Therefore Bibby (1985; 1987) believes that despite the fact that many Canadians no longer practise their religion, the encasement of the Christian tradition means that they have retained the beliefs and values of Christianity in their lives.

Developing his theory further, Bibby claims that those individuals who are encased within this Christian tradition can be defined as those who are committed in the traditional sense of Christian commitment, and those who are committed in a non-traditional way. Therefore, in terms of how religious affiliation functions Bibby argues that religious affiliation acts as a 'fairly comprehensive meaning system'. With this change to the status of religion within Canadian society, religious meaning systems have become remarketed as a set of meanings where the individuals take on a role as religious consumers and can choose the amount and level of the meaning system that they are willing to take and apply to their own life (Fane, 1999). Despite

a critique by Voas and Crockett (2005) that this is simply another means of saying that religious affiliation is in decline, the fact that these remarketed religious meanings still hold enough weight (for individuals to remain encased within the Christian tradition) gives an indication that religious affiliation is both useful and relevant.

Bouma's theory of religious affiliation as social identity

Bouma's (1992) understanding of religious affiliation argues that religious affiliation acts as an indicator of an individual's social identity. He argues that religious affiliation is a distinctly separate dimension from both religious belief and religious practice and is thus capable of giving an indication of the nature of an individual's religiosity in its own right rather than needing to employ religious behaviour and practice to explain and predict an individual's religion. In addition to the role that religious affiliation plays in providing an indication of the social identity of a person, Bouma argues that religious affiliation provides an indication of the source of the individual's quest to find existential meanings, resulting in the development and formation of beliefs and values from these meanings and explanations of existence. As a result of Bouma's recognition of religious identity as a key element of an individual's social identity, the implication is that religious affiliation can serve as a defining category of a person in a similar way to that of age, gender, nationality and ethnic group (Fane, 1999). With this association between religious affiliation and social identity, the self-assigned religious affiliation of an individual is therefore 'an indication of the cultural background and general orientating values of a person' p50 (Francis, 2003).

If religious affiliation is to be understood therefore as an element of an individual's social identity, Bouma (1992) argues that it can also inform the attitudes

and behaviour of the individual because religious self-affiliation not only informs individuals of who they are and why, but also informs individuals of who they are not and the reasoning behind this (Francis, 2001b). This acknowledgement of individuals' sense of themselves and those around them could be argued as being one of the primary steps toward understanding others and shaping beliefs and values towards them. Having considered the two elements of social identity, and influence concerning beliefs and values, Bouma concludes that religious affiliation is a better and more inclusive way of understanding religion for the majority of the population, and thus a better way of investigation rather than examining the religious beliefs and behaviours of the population.

Therefore by examining Bouma's theory three key points emerge: first, religious affiliation is significant because it shapes social identity and gives individuals the understanding of who they are; second, religious affiliation acts as a way of shaping the beliefs and values which individuals have within their life; and third, this way of looking at religious affiliation is a more inclusive indication of the religious demographic of the whole population.

Fane's theory of the social significance of religious affiliation

Religious affiliation has been supported as socially significant in the United Kingdom by Fane (1999). Fane's defence of religious affiliation is set in the context of the call to include a question concerning religious affiliation in the 2001 census of England and Wales. Fane's theory is built upon the arguments of Bibby (1985; 1987) and Bouma (1992) discussed above.

Fane highlights how evidence from the New Zealand and Canadian censuses, has shown the benefit of including religious affiliation as a separate category. Considering the arguments which both Bouma (1992) and Bibby (1985; 1987) have

presented, Fane (1999) then unites these arguments and develops them to support the claim that self-assigned religious affiliation can be useful in predicting other indications of religiosity, such as belief and practice. Additionally Fane highlights that self-assigned religious affiliation can also act as a predictor of social attitudes and behaviours, particularly in the case of examining denominations and social attitudes (Fane, 1999).

Religious affiliation and the 2001 census

The concept of religious affiliation was brought to academic attention with the arguments in favour of including a religion question in the 2001 census (Francis, 2008b). The theoretical background of the importance of religious affiliation to social identity, beliefs and values, and the benefit that this would generate from knowledge of the lifestyle and culture of society within the United Kingdom were all presented as evidence for the case of including a religion question on the census form in England and Wales. This would also allow for comparison with the Scottish and Northern Irish census. The eventual decision of the government to include a religion question within the census did not, however, include different faith denominations in the religion question for the 2001 census despite evidence in other census data, such as the Northern Ireland census and the Canadian census that denomination is a strong predictor of an individual's worldview (Francis, 2008a).

Religious affiliation and denominational affiliation has a deep-seated history in the context of the United Kingdom with its history of struggles between Protestantism and Roman Catholicism (Francis, 2003). As a result, Francis argues that, when observed statistically in empirical studies, denomination makes a difference in terms of both religious affiliation and beliefs and values. Therefore he argues that research which generates knowledge about denominational affiliation as

well as religious affiliation allows for a more detailed understanding of the population (Francis, 2003). This is supported by the evidence that when the nations of Northern Ireland and Scotland have included denomination questions within the census, more detailed analysis has been available but that this has not been the case for the census in England and Wales (Francis, 2001a).

Empirical studies concerning religious affiliation

Building on the theories of Fane (1999), Bouma (1992), and Bibby (1985; 1987) which have been introduced in the previous section, Francis (2001a; 2003; 2008a; 2008b) has championed the view that self-assigned religious affiliation can predict the social and personal beliefs, values, attitudes and worldview of the individual. Francis has applied this theory to empirical research and generated a rich collection of studies and data to support his claim. Many of these studies use self-assigned religious affiliation as an indicator of social identity to map an individual's beliefs and values about personal wellbeing, sexuality, and substance use among those of no faith, the Christian faith and other faiths. These studies have used samples of teenage girls and (Francis, 2008a) and mixed-sex teenagers (Francis, 2001a; Francis, 2001b; Francis, 2008b). Additionally Francis has conducted empirical studies concerning self-assigned religious affiliation which distinguishes between the different faiths and between the Christian denominations. This section investigates some of the most recent studies which have examined the connection between self-assigned religious affiliation to these particular groups and beliefs and values. As a representation of these beliefs and values, the section will look specifically at values concerning personal wellbeing, substance use, and sexuality to highlight how broad religious categories such as those with no religion, those affiliated to the Christian faith and its denominations and other faith traditions can predict values.

The broad religious categories

The Francis tradition has used empirical research to support the claim that his definition of self-assigned religious affiliation can predict the values of individuals. He uses this empirical research to examine the broader religious categories, namely those who claim no religious affiliation, those who belong to the Christian faith and those who belong to an 'other' faith (Francis, 2001a). When these broad categories are applied to personal wellbeing, sexual morality, and substance use the following conclusions emerge.

As an indicator of personal wellbeing, purpose in life is measured by whether or not the individual believes that his or her life has a sense of purpose. Those who were affiliated to Christianity formed the group with the highest response of 61%, followed by 60% of those from other faith traditions. Those from the group which did not affiliate themselves with any faith tradition had the lowest percentage with 50% agreeing that they felt that their lives had a sense of purpose. These data highlighted that individuals who had a religious faith were more likely to have a higher sense of purpose in life than those with no faith.

As an indicator of sexual morality, attitudes toward sex are measured by values concerning sexual intercourse outside marriage. The highest level of agreement that sexual intercourse outside marriage was wrong came from those affiliated with other faiths, 34% of whom agreed. This was followed by 15% of the Christian group. Within the group not affiliated to a faith, only 10% agreed that sex outside marriage was wrong. These data demonstrated that individuals who self-assigned themselves to a religious group were more likely to have conservative values concerning sexual morality.

As an indicator of the attitudes toward substance use, focus was placed on attitudes toward alcohol consumption. The group of other faiths had the highest

percentage of individuals who believed that it is wrong to become drunk, with 47%, followed by the Christian group, 21% of whom believed it was wrong to become drunk. The lowest group were those not affiliated to a religion, 17% of whom believed that it is wrong to become drunk. These data demonstrated that individuals who did not self-assign themselves to a religious faith were more likely to have liberal attitudes toward substances such as alcohol.

Faith groups

Expanding on the broad religious categories, Francis has extended his research to examine the differences between the religions that were clustered within the other religious faiths. Francis (2001b) stands as a recent and detailed study of self-assigned religious affiliation and its influence on the values of those from different world faith traditions by measuring personal wellbeing and attitudes toward sex and substance use. The world faith respondents came from the Hindu, Jewish, Muslim and Sikh traditions.

Personal wellbeing was measured by a sense of purpose in life. The Muslims recorded the highest score with 68% who felt their lives had a sense of purpose, followed by the Jewish group with 64%, and the Hindu group with 62%. The Sikh group had the lowest number of individuals who felt that their lives had a sense of purpose with 51%. These data demonstrated that Muslims expressed a higher sense of purpose in life than the Hindu, Buddhist and Sikh groups.

Indices of attitude toward sex among the different faiths included attitudes toward sexual intercourse outside marriage, attitudes toward homosexuality, and attitudes toward abortion. The Muslim group were the group least in favour of sex outside marriage with 49%. The Hindu group were the next highest with 29%, followed by 27% of the Sikh group. The Jewish group were the group with the

lowest agreement that sex outside marriage was wrong at 23%. Additionally among the faith groups, 55% of Muslims, 31% of Sikhs, 28% of Hindus and 24% of Jews agreed that homosexuality was wrong. Concerning abortion, 58% of the Muslim group, 40% of the Sikh group, 31% of the Hindu group and 27% of the Jewish group stated their belief that abortion is wrong. Therefore these data highlighted that Muslims were the most conservative concerning matters of sexual morality, while the Jewish were the most liberal.

The main index of attitudes towards substance use focused on alcohol consumption. The Muslim group was the highest group to disagree with excessive alcohol consumption; 68% agreed that it is wrong to become drunk, compared with 35% of the Sikh group, and 31% of Hindus. The Jewish group had the lowest percentage of individuals who agreed that it was wrong to become drunk with 20%. The data demonstrated a reflection of the rules of the religions concerning excessive alcohol consumption. Muslims were the most intolerant of alcohol and Jews were the least intolerant.

Christian denominations

The work conducted by Francis to support the claim that self-assigned affiliation to a particular Christian denomination can be indicative of an individual's values is extensive. The most recently published study examines the denominational affiliation of teenage girls and the values which they hold, including personal wellbeing, and attitudes toward sexual morality and substance use (Francis, 2008a). The Christian denominations used for analysis within this study were Anglican, Roman Catholic, Methodist, Baptist, Pentecostal, Presbyterian and Jehovah's Witnesses.

When investigating values concerning personal wellbeing, the Pentecostals were the group with the highest sense of purpose in life at 75%. The Jehovah's Witnesses also had a high sense of purpose in life with 73% agreeing that they felt that their lives had a sense of purpose. Then, 65% of Baptists, 64% of Methodists, 63% of Roman Catholics, and 59% of Presbyterians also acknowledged that they felt a sense of purpose in life, while 58% of the Anglican group agreed that they felt that their life had a sense of purpose, making them the denominational group with the lowest sense of purpose in life.

When asked about personal wellbeing with a more negative approach, 29% of Roman Catholics stated that they had considered taking their own life making them the highest group to endorse this question. Then 28% of Anglicans agreed that they had sometimes considered taking their own lives, as did 28% of Baptists and Pentecostals. Additionally, 27% of Methodists and 24% of Jehovah's Witnesses agreed, with 17% of Presbyterians forming the lowest groups who agreed that they had also contemplated taking their own lives. Therefore these data demonstrated that there were important denominational differences in respect of the proportions of young people who have contemplated taking their own life.

In terms of attitudes toward sexual intercourse outside marriage, Francis found that 70% of the Jehovah's Witnesses agreed that it was wrong to have sexual intercourse outside marriage, making them the highest group to disagree with extra marital sex. Then, 54% of the Pentecostal group, 23% of the Baptist group, 16% of the Methodist group, and 14% of the Roman Catholic group also agreed that sex outside marriage was wrong, while 12% of the Anglican group and 12% of the Presbyterian group formed the two lowest groups against sex outside marriage.

When questioning whether or not homosexuality is wrong, the Jehovah's Witnesses group maintained their conservative values concerning sexual morality

with 81% agreeing that homosexuality was wrong. Then, 59% of Pentecostals, 27% of Baptists, 21% of Methodists, 20% of Roman Catholics, and 19% of Anglicans also agreed with the statement that homosexuality was wrong, while 18% of Presbyterians formed the lowest group to believe that homosexuality was wrong.

When asked about values concerning abortion, 82% of Jehovah's Witnesses, 68% of Pentecostals, 53% of Roman Catholics, 45% of Baptists, 37% of Methodists, 36% of Presbyterians and 34% of the Anglican respondents agreed that abortion was wrong. The values concerning sexual morality therefore varied between denomination depending on the different measures of values concerning sexual morality employed.

The final measure of Christian denomination and its influence on values examined attitudes toward substances such as cigarettes and alcohol. When asked whether or not it is wrong to smoke cigarettes, 78% of Jehovah's Witnesses, 54% of Pentecostals, 52% of Presbyterians, 47% of Methodists, 43% of Baptists, 40% of Anglicans, and 35% of Roman Catholics, agreed that it was wrong to smoke cigarettes.

When asked whether it was wrong to become drunk, 59% of Jehovah's Witnesses agreed making them the highest group to hold negative values concerning alcohol consumption. Then 47% of Pentecostals, 32% of Presbyterians, 29% of Baptists, 24% of Methodists and 18% of Anglicans also agreed that it was wrong to become drunk, while 17% of Roman Catholics formed the lowest group to agree with the statement. Once again the Free Churches expressed more conservative attitudes toward substance use than the Anglican and Roman Catholic groups.

Implications for beliefs and values

The central point of the Francis (2001a; 2003; 2008a; 2008b) understanding of the place for self-assigned religious affiliation within social scientific research argues that self-assigned religious affiliation can give an indication of the personal and social beliefs and values of an individual. This indication of personal and social beliefs and values extends beyond solely describing the religiosity of individuals, and also extends beyond merely highlighting the beliefs and values of the individual as Bibby (1985; 1987), Bouma (1992) and Fane (1999) have suggested in their different understandings of self-assigned religious affiliation.

The argument that knowledge of the self-assigned religious affiliation of individuals can give an indication of their personal and social beliefs and values is supported by the empirical research discussed in the previous section. This empirical research supports the claims that individuals' self-assigned religious affiliation can provide an indication of their values concerning personal wellbeing, sexual morality, and substance use. This empirical evidence of personal and social values can therefore make claims about the likelihood of self-assigned religious affiliates having personal and social values in common. Examples of this include whether individuals from one specific religious group are more likely to have a higher sense of personal wellbeing than others, or if individuals from one specific religious group are likely to be more conservative in their attitude toward sexual morality than others.

This method of using self-assigned religious affiliation to investigate personal and social beliefs and values also implies the potential for self-assigned religious affiliation to be used in making claims about individual's beliefs, values and attitudes toward those from other religious traditions. If this is possible, the consequence may be that self-assigned religious affiliation can be used to understand more about beliefs, values and attitudes toward those who are affiliated to other

religions, religious denominations, and those with no self-assigned religious affiliation.

Therefore, it may be possible to use self-assigned religious affiliation as an indicator of an individual's beliefs and values towards those of other religious affiliations in a study which looks at young people's beliefs, values and attitudes toward religious diversity. This implication generates a need for further research which this dissertation can address.

Chapter conclusion

This chapter has presented the Francis understanding of self-assigned religious affiliation as a development of three of the theoretical strands of religious affiliation: historical encasement, social identity, and social significance as presented by Bibby (1985; 1987), Bouma (1999) and Fane (1999).

The Francis (2001a; 2003;2008a;2008b) argument that self-assigned religious affiliation also serves as an effective way of describing the beliefs and values of individuals within the field of the social scientific study of religion is selected as the most appropriate theory for understanding the link between self-assigned religious affiliation and its relevance for understanding beliefs and values. The reason for its suitability is that Francis' theory provides more insight into how self-assigned religious affiliation works in a practical sense, in a way that the sociological and historical approaches presented by Bibby (1985; 1987), Bouma (1992) and Fane (1999) do not.

This argument for the effectiveness of the Francis (2001a; 2003; 2008a; 2008b) tradition has been supported and discussed using examples of conducted empirical research (distinguishing between lack of affiliation, world faith affiliation, and denominational affiliation) have been used to map values concerning personal

wellbeing, sexual morality, and substance use in order to make claims about the influence of self-assigned religious affiliation on personal and social beliefs and values.

When examining Francis' understanding of self-assigned religious affiliation alongside his own empirical studies, and being aware of the findings from contemporary research such as the 2001 census, the argument for his particular definition of religious affiliation is strengthened. This combination of the Francis tradition of empirical research and the census also provide an insight into the practical uses of self-assigned religious affiliation.

This therefore implies that as self-assigned religious affiliation is both theoretically and empirically successful in predicting personal and social beliefs and values of individuals, religious affiliation may be able to predict beliefs and values toward those of other religious faiths in the research which this dissertation discusses.

7. Learning from the REDCO project

Introduction

This chapter explores the key study concerning religious diversity among young people on which the present study builds. The chapter will summarise and analyse the project *Religion in Education: a Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries* (REDCO). This project was conducted across Europe in 2006 with a consortium of eight European universities, including the University of Warwick through the Warwick Religions and Education research unit (WRERU). Although the project was conducted across Europe with the instruments designed for use in multiple European countries and the data reflecting this, this chapter will concentrate on the findings of the English part of the project as this is the information which can best inform a new project taking place in the United Kingdom.

As the project on attitudes toward religious diversity, which this dissertation discusses, was designed to expand on REDCO the current WRERU research project is placed in context and a detailed study of REDCO is necessary. The chapter will discuss the origins of REDCO. Then the methods used for data collection, the findings and the conclusions from both the qualitative and quantitative parts of the project will be discussed, as well as the literature produced by the dissemination of the project, and finally other projects which have been inspired by its findings.

An explanation of this project and its influences will allow for a critique of the project to be included. This will assist in linking REDCO with the young people's attitudes toward religious diversity project, thus informing the research which will be conducted as part of this dissertation.

The REDCO project

The REDCO project was a three-year mixed methods project funded by research department of the European commission Framework 6 initiative (Weisse, 2009). The project arose in order to approach religious education research from a dialogical perspective, thus responding to the recent religious issues which had prompted a need for the examination of intercultural and interreligious education within the education system (Ipgrave & McKenna, 2009). Consequently, the project aim was to investigate whether religious education in Europe is a contributing factor to assisting religious dialogue or a conflicting one, and whether religious dialogue can transform the societies of select countries in Europe. The project sought to identify and assess how religions and religious values could contribute to dialogue or heightening tension in Europe (Ipgrave & McKenna, 2009).

The mixed methodology employed both quantitative and qualitative methods, including a qualitative questionnaire, qualitative focus groups, and a quantitative survey. Troost, Ipgrave, Josza, and Knauth (2008) highlight how the qualitative study sought findings on a large scale concerning the importance of religions, attitudes toward religious diversity, and religious education among European young people as their approach to answering the research question. The qualitative element aimed to be explorative in preparation for a quantitative study.

The qualitative study included questions covering key themes such as tolerance and open-mindedness, individual experiences of religion, social and societal aspects of religion, and scholastic aspects of religion through questions about religious education (Troost, Ipgrave, Josza, & Knauth, 2008). Alongside questions which could generate information concerning these themes, the questionnaire contained questions which would provide basic demographic and background information about the participants. These questions included the self-assigned religious affiliation

of the individual, their country of birth, and family origins. The qualitative questionnaire was further informed by the qualitative focus groups.

The focus groups were conducted among students who had completed the qualitative questionnaire to expand on the qualitative questionnaire findings. The focus groups were conducted in four schools chosen to be representative of the variety of different localities in England, for example rural, suburban and inner city. These schools were state funded but differed in religious and non-religious ethos to provide variety within the sample. The schools were also chosen where the population of the pupils included examples of the different religions and ethnicities which were known to be present in the population of the United Kingdom. Schools were also chosen in multi-ethnic areas to include a broad range of religions and ethnicities within the sample.

In total 31 students were interviewed at the same four schools as where the questionnaire was conducted. In addition to the aim of broadening the responses to the qualitative questionnaire, the interviews were undertaken to obtain a better understanding of the school ethos, its context, and its surrounding community, and to provide explanations in cases where data might have needed further support or information (Ipgrave & McKenna, 2009). For both the qualitative questionnaire and focus groups, students were encouraged to share and recall personal experiences, religious practices, and views concerning religion in society to provide more material concerning the thoughts of young people (Troost, Ipgrave, Josza, & Knauth, 2008).

The qualitative questionnaire was completed by 109 male and female students aged between 13 and 15 years and in years nine and ten. The sample was drawn from four schools across England and chosen to provide a preliminary example of the diversity of the state-funded secondary education system in England. Findings from individual schools were compared with the results of the other schools to identify

patterns or common themes in the data, and to account for inconsistencies in the data from particular groups or schools.

The quantitative instrument design was informed by the responses from the qualitative questionnaire and focus group interviews by using direct quotations from statements made by the pupils in the interview transcripts to use as quantitative Likert questions. This ensured thematic continuity across the two research traditions and allowed for comparisons between the two data sets generating results with more depth to contribute to the project findings. Therefore there were similarities in the themes of the qualitative and quantitative strands, including experiences of religion in school, personal relationships with religion, and the role of religion in their relationship with others. The survey was conducted in sixteen state-funded English secondary schools. The 421 students who completed the questionnaire included both males and females and from years ten and eleven (McKenna, Neill, & Jackson, 2009).

The qualitative strand

The qualitative questionnaire contained eight key questions. The common themes included the search for the religious views and experiences of the student, their opinions concerning the role of religion within society, and student opinions concerning the role of religion within school life (Troost, Ipgrave, Josza, & Krauth, 2008).

Religious views and experiences were investigated through questions about personal views and experiences of religion, and personal connections with religion. The social dimension of religion was also investigated by asking about religion and the peer group, religious experiences and religious pluralism as a positive opportunity for social cohesion or a fuel for social divergence. The final theme of the

qualitative questionnaire was religious education in school. This was covered by general attitudes toward religion in school, proposed contents of religious education in school, the religiousness of the teachers within school, and views concerning religious education being taught in segregated faith groups as opposed to collectively (Ipgrave & McKenna, 2009).

Exploring religion and God

The first of the eight questions asked students to write on the following themes: association with the terms 'religion' and 'God'; and the importance of these concepts in their personal lives. The two concepts of 'religion' and God' were analysed together because of the overlap in responses. Definitions and responses to the two concepts included general definitions rather than personal experiences, human perspectives on religion and God; religion as a way of life, including examples of religious practice such as prayer or worship; the association between religion and difference or a sense of otherness; theological perspectives; and finally, views concerning the socio-political force of religion.

Concerning their importance in everyday life, many claimed that 'religion' and 'God' had no personal or significant importance to them as a result of lack of belief, the harm caused by religion, the lack of proof for the existence of God, and a lack of interest in the subject. However, there was an acknowledgement that religion had a role in the students' lives because of the people they knew who considered religion to be important.

Those considering religion and God to be of importance mentioned the positive influence of religious guidance in their lives, and the security which a relationship

with God provided for them. In some cases the two terms generated responses indicating a sense of doubt about the role of religion and God in life. This was more common among those whose self-assigned religious affiliation was Christian or those with no self-assigned religious affiliation, in contrast to the Muslim students who were positive about the role of religion and God in their lives (Ipgrave & McKenna, 2008).

Encounters with religion

The second of the eight questions asked students to write on the following themes: important sources of religion; and student experiences of and encounters with religion. Family and school were the most frequently mentioned sources of religious knowledge. The family sources of information referred to religious teaching, instruction about the religious identity of the student, or family religious practices. School was described as a place of religious encounter where information concerning different religions was transmitted (Ipgrave & McKenna, 2008).

Interest in religion

The third of the eight questions asked students to write on the following themes: issues of religion which interest young people and prompt religious discussions among friends.

The data demonstrated that approximately half of the respondents do not speak regularly about religion with friends due to the irrelevance of religion in their lives, lack of religious belief, or the risk of disagreement which discussion poses. Differing

definitions of a ‘religious discussion’ meant that some discussions occurred as extensions of religious discussions in class time concerning ethical topics on the curriculum.

Religious discussion also concerned perspectives on different faiths, experiences of interfaith encounters, and opportunities to challenge or defend a religion, when the religion of the individual was the topic of discussion. Those with religious beliefs were more likely to discuss religion than those with none (Ipgrave & McKenna, 2008).

Experiences of religion

The fourth of the eight questions asked students to write on the following themes: student experiences of their own religion and the religion of others; the experiences of most importance. Experiences of religion included participation in religious ceremonies, celebrations, religious practices, visits to places of worship, encounters with religious people, and media representation of religion. These were often viewed positively; however some respondents expressed experiences of religion as personal matters and were reluctant to elaborate further.

Experiences of religion were related to the faith tradition of the family. Positive experiences were related to encounters with religious people, religious communities, and discussions with members of religious communities. Negative experiences included hearing racist comments, being abused on account of a religious belief, and those from other religions proselytising.

Religions co-existing peacefully

The fifth of the eight questions asked students to write on the following themes: student views concerning the possibility of different religions co-existing peacefully; and the requirements for different religions to live peacefully together. The concept of 'living together' was defined in multiple ways, including people living together in a multi-cultural society, sharing households, co-habiting or married couples, and relations between those with a faith and those with no faith. Among some Muslim respondents the concept concerned divisions within faith traditions.

The students generally agreed that religious people should be able to live together harmoniously and agreed that certain conditions would make this possible, for example increased tolerance, respect and acceptance. Some respondents believed peaceful co-existence was an ideal, but might not be realistically possible. A minority group argued that it was impossible due to practicalities and the human tendency to use religion as a tool for conflict.

Support for religious co-existence included personal experiences of religions living together peacefully, the lack of significance of religion in society, humanist principles regarding the equality of humankind, and theological perspectives. Some students also mentioned schools and multicultural areas as examples of where religions already co-existed harmoniously (Ipgrave & McKenna, 2008).

Religion in school

The sixth of the eight questions asked students to write on the following themes: the place of religion in school; and the role religion should play in school. Interpretations of 'the place of religion in school' included religious acknowledgement in school,

permitting religious dress, including religious education on the curriculum, and providing space for worship in school. A large majority of the student respondents agreed that there was a place for religion in school in some form. Those claiming that there was no place for religion stated a personal dislike of the subject, the divisiveness of religion, the risk of preferential treatment for a religion, and the belief that religion should be restricted to places of worship rather than school (Ipgrave & McKenna, 2008).

Religious topics

The seventh of the eight questions asked students to write on the following theme: religious topics believed to be of importance for learning in school. The respondents valued the beliefs and teachings of different faiths, as well as expressing interest in exploring historical and doctrinal origins of different faiths in school. The importance of learning about the six major world religions was acknowledged alongside interest in learning about other religious movements.

Among the religious students, there was an interest in learning about their own faith in more detail before learning about the faiths of others (Ipgrave & McKenna, 2008).

Religious education

The eighth question asked students to write on the following themes: the importance of the religiosity of the school teacher; the preferred model of religious education; and religious education being taught in segregated faith groups or collectively. The majority of students did not discourage teachers having a faith, but stated that it

should not be a pre-requisite of teaching, influence teaching methods or be imposed onto the student. Some considered that the religious faith of a teacher might enhance their quality of teaching. The students also indicated that they were content with the current multi-faith, non-confessional approach to religious education in their school.

The majority of respondents supported the collective approach to religious education valuing the interaction between different faith groups, and the enhanced experiences and perspectives which this provided. A minority supported the idea of segregated religious education lessons arguing that this would reduce the risk of offending those with differing religious views, and reduce pupil confusion through a simpler curriculum (Ipgrave & McKenna, 2008).

The quantitative strand

The quantitative survey was designed to build on and enhance the results of the qualitative study. Its purpose was not to test theories but to make new theories. The questionnaire addressed three areas: first, the role which religion played in the lives of the students and in their environment; second, how students viewed religion in schools; and third, how students viewed the impact of religion in terms of others. The questionnaire also sought demographic information, for example gender, age, and the ethnic background of the pupils.

The quantitative sample included both male and female students aged 14- to 16-years who attended a variety of schools representing the education system in England. This age range differed from the age range used for the qualitative element, as teachers at participating schools were asked to select any mixed-abilities class from years nine, ten or eleven. No year-nine classes were selected meaning that there were no 14-year-old pupil responses as had been the case in the qualitative part of

the study. The total sample for the quantitative study was 421 students. The data was coded and analysed using SPSS and focused primarily on means, standard deviations, frequencies, and crosstablulations with independent variables (McKenna, Neill, & Jackson, 2008).

The role of religion in the students' lives and environment

This was measured by religious observance. The researchers had included three questions in the survey to measure religious observance: first, how frequently the student prayed; second, how frequently the student read sacred texts (for example the Bible or the Qur'an) for themselves; and third, how frequently the student attended religious events such as acts of worship or youth groups. The importance of religion, sources of knowledge about religion and content of student discussions concerning religion were also employed to measure the role of religion in the students' lives and their environment.

Concerning sourcing information about religion, the data identified that the most common sources which the students used to access information about religion were their families and their school. Other sources of information included media coverage of religious matters which the young people absorbed and learned from.

The data also highlighted that the personal religious backgrounds and the religion or lack of religion in the upbringing of the young people who participated in the survey provided varied experiences of religion.

The researchers highlighted the clear definitions in the data between groups who claimed to have an active religious life, demonstrated by practices including personal prayer, reading scripture and attending places of religious worship, and those who did not practise a religious faith. These two groups were further analysed to find that

participation in these religious categories varied according to different religions and genders.

The data also demonstrated greater levels of tolerance towards people of different religious faiths among those who expressed that they were committed to a particular religious faith or worldview. However, the role of religion in the lives of the students, particularly in terms of religious beliefs and commitments, was found to be heavily influenced by modern youth culture and other factors such as adolescence, school examination pressures, relationships and the culture of indifference toward religion in which students lived (McKenna, Neill, & Jackson, 2008).

Student views of religion in schools

This was measured by experiences of religion in school, the students' opinion concerning how religion should appear in school were they in a position of authority at their school, and to what extent learning about religion in school influenced religious understanding, dialogue, and influenced the students as individuals. Other measures included the attitude toward different educational models, and expectations concerning religious matters in school.

The data demonstrated that the majority of students supported having religious education lessons in school, and supported religious education lessons with an inclusive approach in classes where all faiths were present rather than supporting religious education in segregated faith groups. This approval of inclusive religious education lessons supported the approach currently used in the religious education curriculum in England.

A majority of the respondents also supported the inclusion of religion in the broader context of school life rather than simply in religious education lessons. This

was particularly the case among those who claimed that they had a religious belief or a worldview. This positive attitude toward the inclusion of religious education in school was further emphasised by pupil beliefs that school had a responsibility to provide an environment where the subject of religion and religious issues could be discussed. The belief that religious expression should be accepted positively was also voiced by many of the students (McKenna, Neill, & Jackson, 2008).

How students view the impact of religion

This was measured by asking the students whether people of different worldviews and religions could live together and how this might be possible.

Concerning the impact of religion on the individuals, the survey found that those with a religious faith or worldview were more tolerant of other world faiths and expressed a willingness to acknowledge and use the elements which the faiths had in common with their own as a basis for dialogue and understanding religions. Nevertheless, among the majority of students, regardless of their faith or lack thereof, there was a general agreement that a society in which different religions could co-exist amicably was of importance and something which should be aimed for in society. At the same time, some students expressed doubts as to whether this was an aim which could be realistically achieved.

This theme also highlighted that the frequency of discussion of religious issues could be linked to geographical area. Religious issues were discussed more frequently in the urban areas profiled for the survey than in the rural areas (McKenna, Neill, & Jackson, 2008).

Overall conclusions from the quantitative survey

The data demonstrated that those who had a religious belief or worldview were more likely to be tolerant toward those who expressed different worldviews or had religious beliefs which differed from their own, and were more positive toward making connections with those from other religions than those who did not have a religious belief or worldview

This willingness to engage in dialogue among those with a religious faith or worldview showed their attitudes supported the view that dialogue and engaging with those from other religions would be the most successful means of achieving a society in which religions could co-exist amicably. The researchers concluded that the school was the most effective environment in which members of different religious faiths could be encountered, religious issues could be discussed, and where the environment was designed to foster harmonious relations between different religions.

The researchers also highlighted that throughout the quantitative survey, representatives of the Muslim faith consistently expressed positive attitudes toward other religions and were the most supportive of dialogue with other religions in order to foster harmonious relationships between religions (McKenna, Neill, & Jackson, 2008).

Impact of the REDCO project on other studies

The legacy of the REDCO project is one of influence both in England and across Europe. This influence can be demonstrated in two ways: first, through the academic studies which have been conducted with the methodology and findings of the REDCO project in mind, for example in the areas of political sciences, sociology,

law and philosophy; and second, through the areas of significance including politics and education where REDCO has proved influential.

The REDCO project was a large project which encompassed smaller research projects contributing to the overall research question. The results of the English element of REDCO are capable of standing separately from the European results, whilst being able to contribute to the wider data set. These small projects used the same research methods across the European countries and included comparisons between countries such as England and the Netherlands (Bertram-Troost & O'Grady, 2009), as well as examining and commenting on the data of one particular country or the eight European countries collectively. Therefore its ability to be an innovative, mixed method, cross European project contributes to its significance.

An additional impact of REDCO on further research was its success in creating a community of practice and bringing academics and educational practitioners together to work. The English branch of REDCO has also influenced the work of Moulin who cites REDCO in his justification of the necessity to research the experiences of religious students in secondary school religious education lessons (Moulin, 2011).

Linking REDCO and the religious diversity project

The overriding agenda of REDCO was to use a mixed methodology to answer whether or not religion in education contributes to dialogue or contributes to conflict between religions across Europe. The agenda of the religious diversity project looks to employ a similar mixed methodology of quantitative and qualitative tools such as those used in REDCO to answer questions about religious diversity in the United Kingdom. However, unlike the REDCO desire to answer one question about the contribution which religion in education makes to dialogue or conflict, the religious

diversity project aims to understand the various attitudes toward religious diversity and the factors which influence them in young people's lives. The current project agenda, therefore, looks to increase the explorative nature of the previous project by identifying a broad range of attitudes toward religious diversity and the different components of attitudes toward religious diversity, rather than examining specific topics like religious education, and religious dialogue, and conflict. However identifying these attitudes may provide explanations as to why religious dialogue or conflict occurs in the United Kingdom. This would inform the findings of the previous project and continue to provide a contribution to knowledge about the values of young people.

Additionally the REDCO agenda sought to conduct a project which examined the dialogical perspective of religious education. The current project will acknowledge this by asking about religious dialogue, the influence which religious education has on it, and examining where religious education has both positively and negatively influenced attitudes toward religious diversity.

The researchers were also concerned that the REDCO agenda should answer the question of whether or not religious dialogue can transform societies in European countries. This informs the agenda of the religious diversity project as an understanding of the attitudes toward religious diversity may help to argue whether religious dialogue is indeed possible, what might be needed to assist in making religious dialogue possible, and whether attitudes toward religious dialogue can transform different communities within the different nations of the United Kingdom as opposed to across Europe.

A subsequent element of REDCO agenda was to identify how religions and religious values can contribute to dialogue or conflict between religions. The REDCO examination of religions and religious views was found to be a successful

indicator of views concerning religious dialogue and conflict. This could therefore inform the religious diversity project agenda in terms of content, by examining religions and values as a way of assessing and understanding attitudes toward religious diversity among young people.

In shaping the research tools to assist in answering the overall agenda of the project REDCO used sub-agendas. Both the qualitative and quantitative agenda used questions which investigated the personal, social and educational dimensions of religion to contribute to the research question. This sub-agendum can also inform the themes of the current project agenda. Thus the dimensions of personal, social and educational religion could be used as a means of identifying attitudes toward religious diversity either through adapting questions or using pre-existing REDCO questions. These themes could identify attitudes concerning religious diversity in terms of the personal and social connections which young people have with religion, as well as the educational dimension of religion which they experience in school.

Learning from the REDCO project

Three main conclusions arose from the REDCO quantitative study. First, those who self-assigned themselves to a religion or a worldview were more tolerant towards those who had a different religion or worldview than those who did not self-assign themselves to a religion or a worldview. This might inform subsequent research as the next survey could identify attitudes toward religious diversity to test this claim in more detail and to examine the different values which contribute to a more tolerant or negative attitude toward those with a different religion or worldview.

Second, the quantitative study highlighted school as the most effective environment for positive encounters with religious people, religious discussions, and as an environment to foster harmonious relations between different religions. By

asking further questions about the school as an influential environment in its ability to shape and influence both positive and negative attitudes, the subsequent research is provided with a stable foundation with which to begin. The study will also discuss other factors which may influence attitudes toward religious diversity within the lives of the students as briefly highlighted by REDCO, for example family, media, society, and peers.

Third, the quantitative study concluded that the Muslim students were the most positive faith group concerning the encouragement of interfaith dialogue. This informs subsequent research as the conclusion proves that a project has previously succeeded in comparing the attitudes of different religious groups. This would therefore benefit a project concerning attitudes toward religious diversity as the different attitudes of members of specific religious groups could be compared in order to understand attitudes toward religious diversity.

The qualitative study generated three conclusions from the data which can also be used to inform future research concerning religious diversity. First, the REDCO team highlighted a caution about religion among young people as a result of the culture in which they live. This culture limits the opportunity and the willingness of students to engage in conversation concerning religion in their everyday lives. Therefore the current project has an opportunity to take this conclusion and to ask to what extent does religion impact on attitudes which might influence dialogue or conflict within the cultural context.

Second, the qualitative study concluded that religious education was considered to be a safe forum for discussion concerning religious dialogue. This informs subsequent research by highlighting that safe forums exist where religion can be discussed. The subsequent project might, however, examine the positive or negative attitudes and whether or not there are other forums aside from the school

environment which provide an opportunity for religious discussion to take place. A subsequent study could also argue whether these forums influence attitudes toward religious diversity positively or negatively.

Third, it was concluded that dialogue in religious education lessons can provide support for students as they deal with the conflict of interest between their religious and moral lives, and the indifferent secular culture in which they live. A subsequent study concerning religious diversity could identify other areas which influence attitudes and reduce the conflict of interest among young people.

The overall REDCO conclusions were summarised in the policy recommendations document produced for the project dissemination. The key research findings have the potential to inform the current project and consequently this dissertation.

The REDCO team concluded that when sourcing information about religions and worldviews, the students stated family and school as the most common sources of religious information. This might inform subsequent research concerning attitudes toward religious diversity by giving an indication of how family and school influence the worldview of the individual concerning attitudes toward different religious groups.

An additional conclusion of REDCO was that students stated both an awareness of and experience of religious diversity. This generally occurred in school and occasionally outside school. This conclusion hints that student awareness of religious diversity is something which should be investigated in greater detail in order to understand how the experience of religious diversity can influence attitudes toward religious diversity. Furthermore, when discussing experiences of religious diversity, the REDCO team found that in general students were open to students from different religious backgrounds but that this was not necessarily reflected in their friendship

groups, meaning the tolerant attitudes toward religious diversity were not always demonstrated in a practical way. This informs the current dissertation as this claim can be tested to see whether there are other practical demonstrations of positive attitudes toward religious diversity which were overlooked in the REDCO project. The project can also investigate the reasons as to why the tolerant attitudes are demonstrated in theory but not always in practice.

Finally the project also concluded that the majority of the participants were supportive of the right to wear religious symbols in school. This tangible example of the acceptance of religious diversity within school could be developed in a future project to measure attitudes toward different religions. The project would also investigate attitudes toward the individual symbols of each religion rather than asking about general attitudes as REDCO did.

Beyond the REDCO project

The research conducted in the REDCO project was pioneering for several reasons. The first was that the project was conducted across Europe. The investigation of multiple countries across Europe allowed for not just a perspective on religion in education in Europe as a whole, but also allowed for comparison between different European countries which are diverse by their nature and have different cultures and socio-historical backgrounds. Therefore given the diverse nature of the different nations within the United Kingdom it may be that using similar research methods would allow for claims and comparisons to be made concerning the different contrasting nations within the United Kingdom.

The REDCO project was also pioneering in its approach to the design of individual items in the questionnaire on the basis of qualitative interview findings. This provided a broader insight into the qualitative findings and the contextual

reasons behind these responses. A future project might, however, use the results of qualitative data in a thematic way in addition to established quantitative questions to identify attitudes toward religious diversity.

At the end of the research project REDCO researchers highlighted that there were elements of the project which could be developed and pursued further in future research. It was acknowledged that the study struggled to be equally representative of the teenagers in each different country. This could be solved in another project by planning equal sample sizes for each nation thus allowing equal representation of young people in each nation. The findings could be used to highlight details about teenagers in individual nations as well as comparing the findings of the teenagers across the different nations of the United Kingdom.

Conclusion

This chapter has examined the REDCO project conducted by the Warwick Religions and Education Research Unit as a successful and effective study concerning young people and religious diversity, on which the present project has built. The REDCO project places the current project in context and explains the need for an investigation into the attitudes of young people toward religious diversity. The qualitative and quantitative findings provide a basis for what can be gained from a study which examines religious beliefs, values and attitudes toward religious diversity in an educational environment.

8. Learning from the qualitative study

Introduction

This chapter discusses both the qualitative and quantitative elements of the AHRC Young People's Attitudes toward Religious Diversity Project. The chapter focuses on the way in which the two phases of the project were conducted. This chapter is divided into two sections. The first section discusses the qualitative study which formed the first phase of the project, and briefly presents the findings which informed the quantitative study. The second section then discusses the construction of the quantitative survey including the questionnaire design, the sampling strategy, and the pilot study, before concluding that the methods used were appropriate for collecting the data which will be presented in part two of this dissertation. By highlighting the mixed methods nature of the project, the layout of the data chapters with quotes from the qualitative study and statistics from the quantitative study is justified.

The qualitative study

This section focuses on the qualitative phase of the project. The section discusses how the qualitative data was collected and the sample which was used. Having identified these details the section then introduces the themes which emerged from the qualitative data which were deemed useful in designing the quantitative study.

Sampling and data collection

The qualitative study marked the first phase of the three year mixed method Young People's Attitudes toward Religious Diversity Project conducted by the Warwick Religions and Education Research Unit and funded by the AHRC and ESRC (Arts

and Humanities Research Council and Economic and Social Research Council) as part of the Religion and Society Programme. The sample size was determined by the bid which had been granted by the funding body. The project briefing for the qualitative study had stated that fifteen schools should generate results from three group interviews per school. This would be to allow data to be gathered from years nine, ten, and eleven.

The final qualitative sample consisted of students from 21 secondary schools across the four nations of the United Kingdom, England, Northern Ireland, Scotland and Wales, with the additional inclusion of London as a special case or 'nation' in its own right in order to accommodate the level of religious diversity which exists there and the size of the area. The qualitative sample therefore exceeded the agreed project target. Occasionally the age range was increased in order to accommodate the availability within the school and harvest a wider representation of religious backgrounds. The schools were selected to cover a variety of areas and contexts of diversity within each of the nations of the United Kingdom. This allowed sufficient width of school type and population type. The selection of schools for the qualitative study followed the qualitative emphasis on the varying contexts between the different nations of the United Kingdom. However, the types of schools were decided in conjunction with the needs of the quantitative sampling strategy and the schools selected for the study did not include more specialist schools such as Jewish, Christian or Islamic schools as the quantitative study would not be able to collect sufficiently large samples from these school types for comparative purposes.

. The justification for the qualitative study was that it was capable of acting as an exploratory scoping exercise which could in turn inform the quantitative study rather than test specific research questions. The desire of the qualitative researchers was that, through the interviews with the young people, areas and topics relating to

young people's attitudes toward religious diversity would be discovered rather than running the risk of mapping the thoughts of young people onto pre-existing topics and failing to present accurately the values, attitudes and opinions of young people. Through the proposed method, the qualitative researchers argued that hypotheses would be generated which the quantitative study might test. However, to ensure some level of structure across the interviews, the schedule developed by the researchers did follow three broad themes: first, values concept and empathy; second, social context including school, family, media and the local neighbourhood; and third, religious beliefs, frameworks and assumptions and in the impact of faith positions on responding to diversity. Therefore the project would be able to provide data which came from the young people's ideas and discussions around these broad themes.

The interview groups took the form of discussion groups and, where possible, were divided into religious affiliation, meaning that those from different religious traditions were in groups together. This was to provide a more welcoming environment where students might be encouraged to be more honest in their responses due to the removed potential for peer pressure or religious discrimination. Additionally in most cases, the interview groups were mixed sex groups but this was dependent on the availability and accommodation of the school.

The interviews were recorded and notes were also taken by the qualitative researchers while the interviews were in progress and immediately afterwards. A combination of these notes and the typed up verbatim interview transcripts from the recorded material helped to form a detailed research report for each individual school. The individual school reports were circulated, as planned in the proposal for the quantitative team to use for the purposes of designing the questionnaire. These reports assisted the quantitative team in identifying the themes which the young

people had expressed as important to them when discussing the broad topic of attitudes toward religious diversity and the topics mentioned above in the interview schedule. Therefore, the themes which are discussed in this section are the result of reading each qualitative report closely and selecting the key themes which might inform the quantitative questionnaire concerning young people's attitudes toward religious diversity and those which seemed most relevant in being able to assess and understand attitudes toward religious diversity. These themes were also selected as themes which would benefit from further exploration by quantitative means.

Identified themes

The interviews explored the key themes and issues which the students identify with beliefs, values and attitudes toward religious diversity and the range and variety of positions which they adopt in response to attitudes toward religious diversity. The data which arose from the focus group interviews was both rich and extensive, giving insight into the lives and attitudes of young people living in the United Kingdom. Due to the length of interviews and number of groups in schools, it was not possible to include all of the material within the quantitative study. Therefore, this section draws out the key themes which were considered to be significant as a result of document content analysis. The document content analysis approach with a focus on analysis by issue, championed by Cohen, Manion, & Morrison (2008). The interview transcripts were read in detail and key themes documented. Where new themes arose later on in the analysis which were deemed of importance, the previous transcripts were revisited to look for content of these later themes and also documented. The purpose of the content analysis of the qualitative interview transcripts was to select the key beliefs, values, attitudes and commentary on the lives of young people in the United Kingdom. When reading the qualitative material,

five key themes emerged through the process of document content analysis which could be used to assess and understand the attitudes of young people toward religious diversity and would also begin to tell a narrative concerning the young people in the United Kingdom who had contributed to the project. These five themes will formulate the chapter content of the five data chapters in the dissertation. The first of these five themes arising from the qualitative data concerned the social context of young people living in the United Kingdom. This would give an insight into the young people's personal perceptions of their everyday lives, including family life, peers and friendship groups, their environment, their religious practices or lack of religious practices, and their school lives. This theme was directly incorporated to match the themes of social context, and encounter with diversity which had been used by the qualitative team in the interview, having been taken directly from the project proposal and briefing paper.

The second theme concerns the personal beliefs and practices of the young people, including their beliefs in God, their concepts of God, their beliefs about the conflict between science and religion, and their personal insights into their religious practices. This would allow an insight into their attitudes toward religious beliefs or non-religious beliefs and would be of particular relevance when considering whether young people who live in this society were influenced by religion or not. This theme was adapted from the section of the interview schedule which posed questions about the faith background and identity of the individual and therefore can be classed as a theme which arose from the qualitative study.

The third theme arising from the qualitative data concern the factors the young people perceive as influencing their beliefs and values. Sources which they identify as being influential will be discussed including, parents, peers and friends, school, religion, and media. This was another theme which arose from the qualitative study

as an extension of the length of discussion concerning social context and its influence on attitudes.

The fourth and fifth themes arising from the qualitative study concern the attitudes of young people toward religious diversity in the United Kingdom. The fourth theme concerns attitudes toward religious diversity in the context of the broader world, including the negative impact of religious diversity on the world, the positive impact of religious diversity in on the world, desires to broaden understanding of religious diversity, and concerns, attitudes and stereotypes about religious diversity. From their own perspective, the values which the young people consider to be of primary importance will be discussed, including respect, personal integrity, non-violence, and equality.

The fifth theme arising from the qualitative study deemed important for shaping the quantitative study concerns the attitudes of young people toward religious diversity within a more immediate life context. This included attitudes toward religious diversity in school, attitudes toward religious diversity in the local environment, and attitudes toward diversity within the context of personal relationships. These two themes were adapted from the topics of 'attitudes toward religious diversity' and 'encounter with religious diversity' which formed part of the interview schedule.

These five themes which have been discussed above can be seen partly to have been shaped by the qualitative schedule and partly to have arisen from the qualitative material. The following sections discuss these themes in more detail and argue for their inclusion within the study, their influence on the questionnaire, and their discussion within this dissertation.

Social context

The first theme of social context of the young people living in the United Kingdom builds on the chapters previously discussed in this dissertation concerning the religiously diverse nature of the United Kingdom in the twenty-first century, as shown by the statistics from the 2001 census and the tangible signs of religious diversity in the United Kingdom.

One of the key research questions within the qualitative and quantitative briefing paper was to examine the social contexts of young people living in the United Kingdom. The interview schedule developed by the researchers therefore sought to ask questions about school, family, media, and local neighbourhood. On assessing the archive material of the interview transcripts, it became clear that the young people were articulate about their social context and the topics of family life, peers and friendship groups, the local environment, religious practice, school, and media. Their readiness to discuss this broad theme in depth allowed for accurate indications regarding their social context to be understood. The importance of including social context as a theme allows for an understanding of the particular areas in life which have surrounded the young people in their everyday lives. By discussing family life, an insight is gained into their everyday lives and those with whom they share their everyday lives. By discussing school life, an indication is given of the taught ethos which the students experience each day. By discussing the media an indication is given regarding what role the media plays in informing their opinions by discussing the local environment, an indication is provided of the varying neighbourhoods of the United Kingdom in which the young people live. Each of these areas provides the beginning of the narrative which states what constitutes daily life for young people in the United Kingdom.

Religious beliefs

For the theme of religious beliefs, is was felt that, in order to be able to understand attitudes toward religious diversity, that an understanding of young people's religious beliefs might help to explain some of these attitudes. As one of the things learnt from the qualitative data was that comments often transcended the themes or topics from the briefing paper and developed into conversations about religious beliefs in life or the lack thereof, it seemed of key importance that understanding the religious or non-religious beliefs of the young people was included. This is also supported by the evidence in previous chapters which states that self-assigned religious affiliation can influence the beliefs and values of the individual. The qualitative data highlighted that the themes surrounding religious belief of most interest and relevance to this project were belief in God, concepts of God, science and religion, and life after death. Having learnt this from the qualitative these topics were then incorporated into the quantitative study.

The influences on and of religion

From the qualitative study, attention was drawn both to how young people saw the influence of religion on their lives and to how young people understood the factors that influenced their experience and perception of religion. From the qualitative data, the influences which they discussed and which were of most significance were parents, peers and friends, school, religion, and media. Therefore from the qualitative data these themes were discovered as important to examine further alongside quantitative questions which asked similar questions concerning the theme. This would be an opportunity to build on the chapter which had discussed social context as a means of testing whether or not the young people showed awareness of their social context contributing to their beliefs, attitudes and values in any way.

Attitudes toward religious diversity in a broad context

When reading and analysing the qualitative material which discussed attitudes toward religious diversity, it became clear that the young people had attitudes concerning religious diversity on two levels. The first level was attitudes toward religious diversity in a broad context. The young people were articulate and willing to discuss attitudes toward religious diversity in terms of the wider world. Therefore the topics which had been raised concerned the varying attitudes that religious diversity could have a positive and negative effect on the world, the desire of young people to learn more and increase their understanding of other religions, and concerns, attitudes and stereotypes about religious diversity. These attitudes at a broad level were incorporated into the design of the quantitative study. This would assist in understanding what common stereotypes and generalisations about other religions young people had, how common they were, and how these could be approached to foster more positive attitudes toward religious diversity among young people. It was also a means of concluding the narrative of the social context, belief and awareness of influential factors to reach the heart of whether or not these had any effect on young people's attitudes toward religious diversity.

Attitudes toward religious diversity in the immediate context

Building on the attitudes toward religious diversity in the broad context, the qualitative material also highlighted the second level of attitudes toward religious diversity. Extensive material was raised by students who discussed their attitudes toward religious diversity as they observed it in their more immediate environment and the way in which they saw religious diversity having a direct impact on their lives. On closer analysis and study of the qualitative material these attitudes toward religious diversity in the immediate context were divided into four different areas:

first, attitudes toward religious diversity in the school context; second, attitudes toward religious diversity in the local environment; third, and attitudes toward religious diversity in terms of personal relationships; and fourth, attitudes toward religious diversity in terms of observing the inter-religious and inter-cultural relationships of others. The incorporation of these themes into the quantitative study meant that a more detailed understanding of the attitudes toward religious diversity could be compiled, drawing closely on the students' personal experiences.

Conclusion

This section has briefly introduced the qualitative study and the methods used to conduct it and collect the data. The themes discussed in this section are all themes which were gleaned from the data and considered to be of value in designing the qualitative study. Having identified the five themes it is the quotations which were then taken from the students which will be used alongside the quantitative findings to identify whether or not there are areas where the qualitative and quantitative can collaboratively form a richer picture concerning young people's attitudes toward religious diversity.

The quantitative study

Having discussed the method of data collection for the qualitative study within the project, the nature of its approach, and some of the key findings which were deemed to be relevant to the quantitative project, this section discusses the quantitative element of the project in more detail. The section will discuss the process behind the questionnaire design, the sampling strategy and how the targets were achieved, and the pilot study which was conducted to test the instrument before it was sent out to the 10,000 participants in the study.

Questionnaire design and layout

The questionnaire was designed with two things in mind: first, that there had been a detailed qualitative study preceding the quantitative which needed to be incorporated in order to ensure that the project methodology could be accurately described as mixed methods, as had been promised in the bid to the funding body. The qualitative incorporation is discussed at length in the previous section of this chapter; second the questionnaire was designed in the light of the knowledge that the quantitative tradition already has a wealth of recognised and established instruments. In order to link the findings of this new study with established and developing fields of enquiry some pre-existing scales were incorporated into the design of the questionnaire. Examples of established scales included measures of attitude towards religion, God images, self-esteem, empathy, and personality. Additionally, other scales which had been observed in their use for other studies were also adapted and incorporated into the questionnaire design.

This section discussed some prominent features of the questionnaire design and the justification for including the, and where relevant, introducing previous studies which have used the tools which have been incorporated into this questionnaire.

The questionnaire was divided into three sections. The first section used nominal questions which allowed the student to answer demographic questions about themselves and self-select categories which applied to them. This section included key variables such as sex and school year (which would indicate age). Nominal levels of measurement were also included, for example the question concerning religious affiliation. Such questions allow individuals to be placed within categories, but there is no natural progression within and between these categories. This first section also included ordinal questions which measured frequency of prayer, frequency of attendance at places of worship, and frequency of media consumption

as measured by frequency of watching television and following current affairs. Ordinal levels of measurement allowed individuals to be placed in rank order without making assumptions about the equality of distances between the points within the ranking. The question concerning frequency of praying may fall into this category when individuals are invited to check one of the five options: nearly every day, at least once a week, at least once a month, occasionally, and never. Although the intervals between the points are clearly not equal, such variables may be employed in linear models

The second section of the questionnaire was formed of Likert questions. These questions first addressed different factors which the young people considered to be of influence in shaping their views about different religious groups. The religious groups selected remained the same throughout the questions to allow for comparison across the different factors. These influential factors included parents, friends, and the media. Additionally the same format was applied for questions about attitudes toward other religious groups, for example interest in finding out about other religious groups.

The Likert questions were also used as individual items to ask questions about specific social contexts, religious beliefs, influential factors, and attitudes toward religious diversity in both a broad and an immediate context. Interval levels of measurement allow assumptions about the equality of distances between the points. Within the social sciences this assumption is conventionally made with Likert scaling, following Likert (1932). The form of Likert scaling employed in the quantitative component of the Young People's Attitudes to Religious Diversity project invites pupils to assess clear well-focused statements on the conventional five point scale: agree strongly, agree, not certain, disagree, and disagree strongly.

Scaled levels of measurement go one stage further and combine a set of items to

assess a broader underlying construct. There are three main benefits from this process of scaling. The first is that it is possible to build a more complex theoretical understanding of what is being measured. For example, the notion of *extraversion* is more complex than something that can be captured by a single item, but may be more adequately captured by a set of items. The second benefit is that, while the individual's responses to a single item may fluctuate from day to day, the overall pattern of responses to a set of items remains much more stable. Scales access a deeper level of personal stability. The third benefit is that when a set of items are brought together, the range of scores is expanded. For example, on the Likert scale, each item has a range of just five points (1 through 5), but when ten Likert items are combined, the range expands (10 through 50). This provides greater differentiation between individuals. To be effective, scales require careful development and testing.

The final section of the questionnaire was composed using the abbreviated form of the Junior Eysenck Personality Questionnaire Revised (JEPQR (A)) as a means of including a personality measure within the questionnaire.

Established Instruments

As well as providing the opportunity for the development of new scales, the quantitative questionnaire included a range of recognized and established instruments in order to link the findings from this new study with established and developing fields of enquiry. Such established scales included measures of attitude towards religion, God images, self-esteem, empathy, and personality. These scales arose from projects including the Attitudes toward Religion Project, the Teenage Religion and Values Survey, and the Outgroup Prejudice Project. The questions which were posed about attitudes toward other religions derived from the attitudes toward religion project.

The Attitudes toward Religion Project had its roots in a study published in the late 1970s (Francis, 1978) that argued for the primacy of the attitudinal dimension of religion in building a co-ordinated approach to the psychology of religion. Initially this body of research was shaped entirely within the Christian tradition, drawing on the Francis Scale of Attitude toward Christianity. The scope of the Attitude toward Religion Project was subsequently extended to other faith traditions through the Katz-Francis Scale of Attitude toward Judaism (Francis & Katz, 2007), the Sahin-Francis Scale of Attitude toward Islam (Sahin & Francis, 2002; Francis, Sahin, & Al-Failakawi, 2008), and the Santosh-Francis Scale toward Hinduism (Francis, Santosh, Robbins, & Vij, 2008). More recently, the Astley-Francis Scale of Attitude toward Theistic Faith has allowed comparable studies to employ the same instrument within Christian, Islamic, and Jewish as well as secular contexts (Astley, Francis, & Robbins, 2012). In order to locate its findings alongside the growing body of empirical evidence organised by the Attitudes toward Religion Project, the quantitative component of the 'Young People's Attitudes to Religious Diversity' project now includes the Astley-Francis Scale of Attitude toward Theistic Faith.

The questions concerning self-assigned religious affiliation had also been used previously in the Teenage Religion and Values Survey, which itself used the measures of self-assigned religious affiliation routinely gathered in many countries within the context of the national census and included for the first time in 2001 in the census for England and Wales and for Scotland. In England and Wales the census distinguished between the six main faith traditions (Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism). In Scotland the census also distinguished between denominational strands within Christianity. Recognizing the importance of the denominational differences within Christianity, the Teenage Religion and Values Survey made fine distinctions between different groups (Robbins & Francis, 2010).

The Teenage Religion and Values Survey also included questions concerning self-reported attendance at public places of worship (including churches, synagogues, and mosques) to measure the extrinsic aspects of religiosity (Francis & Kay, 1995); self-reported personal prayer and self-reported reading of scripture to measure the intrinsic aspects of religiosity (Francis & Kay, 1995); religious belief (Robbins & Francis, 2010); and God images (Robbins & Francis, 2010); which alongside a well-established research tradition concerned with assessing the social significance of belief in God, has examined the important of the *kind* of God in whom people believe (that is to say their image of God). The Teenage Religion and Values Survey included items concerned both with belief in God and with the *kind* of God in whom individuals believe (Robbins & Francis, 2010).

Additionally, material from the Outgroup Prejudice Project, which has its roots in collaborative work with Adrian Brockett and Andrew Village at York St John University was incorporated into the quantitative study. The first database developed by this project was employed by Brockett, Village, and Francis (2009) to develop the Attitude toward Muslim Proximity Index by analysing attitudes of 1,777 non-Muslim secondary school children in northern England. The scale was based on physical and social distance, using items related to the idea of having Muslims living at various distances from the respondent, to having Muslims marry into the family, and to mixing with Muslims wearing cultural dress (the *hijab*). The study showed that the notion of proximity could be used to measure prejudice towards Muslims among non-Muslim secondary school pupils. The advantage of the scale was that it was based on a range of notions surrounding 'proximity' of the outgroup, including different levels of proximity. One limitation of the scale was that it was applicable to non-Muslim attitudes towards Muslims and not *vice versa*.

The second database developed by the Outgroup Prejudice Project was designed

to develop a scale using concepts related to the Attitude toward Muslim Proximity Index, but one that could be generalised across ethnic or religious groups. This second database, comprising 930 pupils from Blackburn, 1,376 pupils from Kirklees, and 2,116 pupils from York, was employed by Brockett, Village, and Francis (2010) and Village (2011) to develop and test the Outgroup Prejudice Index as a reliable and valid scale that was comparable in measuring attitudes towards outgroup among Christians, among Muslims, and among those of no religious affiliation.

Drawing on the Outgroup Prejudice Project, the quantitative component of the 'Young People's Attitudes to Religious Diversity' project now includes a wide range of proximity measures.

The sampling strategy

The quantitative component of the project was designed to collect the responses of at least 10,000 pupils in year 9 and year 10 (13- to 15-years) educated within the state-maintained system of schools within the four 'nations' of England, Northern Ireland, Scotland, and Wales in the United Kingdom. In the quantitative study, as in the qualitative study, London was also included as a separate nation within the study as the distinctiveness of London was considered to justify special treatment within the context of religious diversity.

To allow for a comparison of different school types and to assess whether the school type could influence the attitudes of its pupils concerning religious diversity, in each area, half of the students were recruited from schools with a religious character (for example Anglican, Catholic or joint Anglican/Catholic schools) and half from schools without a religious character, for example community schools or academies. To ensure that the project collected data from different areas of the United Kingdom which was representative of the different demographics, for

England, Northern Ireland, Scotland, and Wales, half of the pupils were recruited from urban areas and half from rural areas. Within London half of the pupils were recruited from inner London and half from outer London. Within the participating schools, questionnaires were administered by the religious education teachers under examination-like conditions. Pupils were assured of anonymity and confidentiality and given the option not to participate in the project. The total number of quantitative questionnaires which were analysed was 10,000 according to the project specification. This was achieved by oversampling and analysing sufficient questionnaires to meet the breakdown of pupils from different nations, school types, and different rural and urban backgrounds. This is presented in the sampling strategy table within the appendix.

Ethical considerations

This project was careful to conduct its research according to the University of Warwick Guidelines on Ethical Practice for research. The research proposal for the project was submitted to the Humanities and Social Sciences Research Ethics committee in order to obtain Ethical approval. CRB clearance was granted for the work that had to be undertaken in conducting the pilot study, and where other members of the project team were required to work in a school, CRB clearance was also sought and granted.

The questionnaire was designed so that no questions of a personal or distressing nature would be asked. Pupils were assured of confidentiality and anonymity, and that their replies would not be inspected by teachers within their school. In terms of consent for participation in the survey the class teacher administering the questionnaires was placed in loco parentis. Pupils were given the choice not to participate in the survey and to withdraw their questionnaire from being used in the

project. The data archive, storage and destruction would follow the guidelines of the data protection act.

The pilot study

To ensure the success of the quantitative element, a pilot survey was conducted in a community secondary school with four classes of Religious Education students taking part. Two classes were in year nine and two were in year ten, these four classes were of different academic ability. The total sample for the pilot study was 95 students. At this stage a long prototype questionnaire was designed containing options from which choices could be made. This long questionnaire was administered throughout one school that was particularly interested in working on the project. Following the completion of the questionnaires in class time, cognitive testing in the form of class discussion on the format, themes, and length of the questionnaire took place. The content of the class discussion and notes on pupil queries and reactions to particular questions was used as cognitive testing of the questionnaire. This content was then summarised in the pilot study report which influenced the decisions made when revising the questionnaire. Quantitative analysis of the pilot data also took place in order to check how the sections worked and to select the better performing components. The main lessons learnt from the report of the pilot study were the need to decrease the length of the questionnaire to ensure that the young people would be able to complete the questionnaire within lesson time, and that one of the scales which had been used, which measured student perceptions of God images had been challenging to complete. As a result the length of the questionnaire was reduced and the structure of the God images scale was adapted into individual Likert questions which could be answered separately. The revised questionnaire which was sent out to the 10,000 pupil sample following the

pilot study can be found in the appendix.

Conclusion

The data chapters which follow explore the themes of social context, religious beliefs, influences on and of religion, broader attitudes toward religious diversity and immediate attitudes toward religious diversity presented and justified in this chapter. Examples of quotations directly from the students support the inclusion of the quantitative questions which follow. The quotations are labelled to designate the nation which the student came from and the type of school which they attended.

Part Two: research findings

9. Social context

Introduction

This chapter discusses the theme of social context in terms of young people's lives in the United Kingdom. Five broad themes will be discussed which were raised by the students when talking about their everyday lives. These were family life, friendships and peer groups, environment, religious practice, and school life. This chapter examines the sources of these themes from the qualitative material, using examples to support the inclusion of the themes, before demonstrating how the quantitative data interacts with and enhances the information gained from the quantitative research.

Family life

In terms of the broad theme of family life, three issues emerged as especially salient from the qualitative study. These were the importance of religion in the lives of their parents, parental levels of religious practice, and religious discussion with family members.

Importance of religion in the lives of the parents

The first issue concerned the way in which some students spoke about the importance of religion in the lives of their parents. This was demonstrated in two contexts from two students.

> Yeah, because my Mum, yeah, she's a very strong Catholic well she's part time so she goes to church every day she's free so she goes as often as she can and every evening or every morning she encourages us like me and I've got two brothers to say a prayer to thank what God gave us and just to say like a wee prayer. (Scotland, Religious School)

> My parents adopt a kind of casual indifference to God they kind of don't really – they may be agnostic I don't know what they are to be honest – possibly atheist. They don't really talk about religion and God to be honest quite in contrast to me. I kind of struggle with religion a lot. (England, Religious School)

The quantitative study checked the extent to which parents were seen to be taking religion seriously by asking these questions: 'My mother's religion is important to her'; 'My father's religion is important to him'; and 'My parents think that religion is important'.

The data presented in tables 9.1 and 9.2 make it clear that parental religious identity is most important in London, closely followed by Northern Ireland. This is the case for pupils in both secular schools and religious schools. In London 57% of students in religious schools and 61% of students in secular schools claim that their mother's religious identity is important to her; 47% of students in secular schools and 33% of students in religious schools claim that their father's religious identity is important to him.

In the other four nations, parental religious identity is considered to be more important by students in religious schools than by students in secular schools. In Northern Ireland, 47% of students in secular schools consider that their mother's religious identity is important to her, and the proportion rises to 58% in religious schools. In England the pattern is 27% in secular schools, rising to 41% in religious schools. In Wales the pattern is 17% in secular schools rising to 34% in religious schools. In Scotland the pattern is 16% in secular schools rising to 38% in religious schools. Similar patterns exist in respect of the father's religious identity.

Table 9.3 presents a similar pattern regarding the way in which students assess the importance attributed by their parents to religion. Again religion has greater salience in London and Northern Ireland. In London 56% of students in secular schools and 54% of students in religious schools claim that their parents think that

religion is important. In Northern Ireland the figures are 47% in secular schools and 60% in religious schools. In England the figures are 23% in secular schools and 39% in religious schools. In Scotland the figures are 14% in secular schools and 44% in religious schools. In Wales the figures are 16% in secular schools and 36% in religious schools.

Parents' religious practices

The second issue concerned the way in which some students discussed religious practices of their parents and their personal view of these religious practices.

> Religion's got an impact on my family because my Dad normally goes to the temple [gurdwara] sometimes and normally prays and stuff and I'll just like see what he does and try to follow when I grow up. (England, secular school)

> We have to pray 5 times a day but we don't. My dad's quite strict with prayers and stuff. Sometimes he kicks off and you can't go out because you haven't read the namaz and stuff and so he tells us. Sometimes I do it once a week, but not really very full. (England, secular school)

> [My mum's] a much stronger Christian than my dad ... I wouldn't call her extreme but quite close and so I don't necessarily think that I would have started going to church and things if it wasn't because of my mum. (England, Religious School)

> When I was younger I used to follow my dad when he goes mosque or when he prays, but now because I'm independent, I do things by myself and I do less. (London, Religious School)

The quantitative study checked the frequency of regular religious practice by asking these questions: 'Apart from special occasions (like weddings) how often does your father attend a place of religious worship? (e.g. in a church, Mosque, or Synagogue)?'; and 'Apart from special occasions (like weddings) how often does your mother attend a place of religious worship? (e.g. in a church, Mosque, or Synagogue)?'

Tables 9.4 and 9.5 display the proportion of mothers and fathers who never attend a place of religious worship. These data demonstrate that parental religious attendance is higher in London and in Northern Ireland than in the other three nations. In terms of secular schools, the proportions of fathers who never attend

religious worship are much higher in Scotland (70%), Wales (68%) and England (59%) than in Northern Ireland (33%) and London (31%). A similar pattern appertains for mothers: the proportions of mothers who never attend a place of religious worship stand at 68% in Scotland, 66% in Wales, and 55% in England, compared with 28% in London and 24% in Northern Ireland. Across the five nations higher proportions of both mothers and fathers of students in religious schools attend a place of religious worship than is the case for students in secular schools. For example, in Scotland, while 70% of fathers of students in secular schools never attend a place of religious worship, the proportion falls to 47% among fathers of students in religious schools.

Religious discussions with family members

The third issue concerned the way in which some students recalled the frequency and content of religious discussions which took place with family members.

> Specially when I'm alone at home I just ask my mum just to try to dig in about my religion, so every time I ask my mum a question it just goes deeper and deeper and there's new things to discover. (London, Religious School)
>
> When you start learning and then your Mum says something and you're, 'What! How can you believe that? – that's wrong!'. (England, secular school)
>
> I start questioning my mum, I go home [from Islamic classes] and say to Mum, 'I learned this but what you're doing, that's culture, that's not Islam' and then I'm slowly getting my mum round now. (England, secular school)
>
> I feel lucky that I have a religion – I often talk about this to my grandfather, and I feel I'm so lucky that I've got Catholicism (Scotland, Religious School)

The quantitative study checked the frequency of religious discussions with family members by asking these questions: 'I often talk about religion with my mother'; 'I often talk about religion with my father'; and 'I often talk about religion with my grandparents'.

Tables 9.6, 9.7, and 9.8 show that, for pupils attending secular schools, the highest level of conversation about religion with family members takes place in Northern Ireland and London, and the lowest level in Scotland. In Northern Ireland 35% of students often talk about religion with their mother as do 40% in London, compared with 12% in Scotland. In Northern Ireland 30% of students often talk about religion with their father, as do 30% in London, compared with 10% in Scotland. In Northern Ireland 26% of students often talk about religion with their grandparents, as do 29% in London, compared with 13% in Scotland. The variations across nations are much lower in the context of religious schools. Across the five nations between 26% and 37% of students in religious schools often talk about religion with their mother; between 18% and 28% often talk about religion with their father; and between 18% and 23% often talk about religion with their grandparents.

Peers and friendship groups

In terms of the broad theme of peers and friendship groups, four themes emerged as especially salient from the qualitative study. These were religious discussions with friends, having friends with a religious faith, experience of teasing or bullying, and the importance of religion to friends.

Religious discussions with friends and peers

The first issue concerned the students' recollections of religious discussions which took place between friends and peer groups and stemmed from content in the curriculum or discussions outside of the school context.

> Sometimes I talk to X about it – he'll usually ask me some question about what I think and that's about the only time that I talk about religion in school apart from with teachers in RE or something like that. (Scotland, Religious School)

> You wouldn't bring up these kinds of conversations with your mates. So I feel if I talk to them it might be like I'm trying to force it onto them – I don't want to talk about something they don't want to hear. (Scotland, secular school)

> That's one main reason why religion doesn't turn up as a topic because if it does people just have massive arguments about it I mean people are content to just live in their own society and not cause fights. I'm good friends with loads of different religions and we can get along without mentioning it and we just go our separate ways when it comes to prayer times. So I think not deliberately bringing up religion in the conversation is probably the best idea to be honest. (England, Religious School)

The quantitative study checked the extent to which religious discussions took place among friends by asking the question: 'I often talk about religion with my friends'.

Table 9.9 shows that for pupils attending secular schools, the highest level of conversation about religion with friends also takes place in Northern Ireland and London. In Northern Ireland 39% of students and in London 30% of students often talk about religion with their friends, compared with 20% in England, 14% in Wales, and 9% in Scotland. While the variation is less extensive among students attending religious schools, London and Northern Ireland still lead the way. In London 32% of students in religious schools often talk about religion with their friends; compared with 24% in Northern Ireland, 20% in England, 19% in Scotland, and 18% in Wales.

Friends and peers with a religious faith

The second issue was the way in which some students spoke about having friends or knowing peers who had a religious faith.

> My best friend she's Muslim but my other best friend she's Christian but she doesn't like show it – she's scientist, you know what I mean, she believes in evolution and stuff like that but just yesterday we were just talking about religion and science like me and her we were talking about religion versus science. (Scotland, Secular school)

> I would say out of the class of maybe less than 20 only 6 maybe were quite religious but that's not including me – people who go to mosque or go to church – and I would say maybe it was just my year but I would say the majority of the class were pretty big atheists to be honest or people who just don't really know I suppose – there was maybe two people particularly who were very strong atheists and they were always getting into debates with everyone so it's interesting to see it – because some people couldn't follow the idea of someone controlling them and they were saying 'I just don't believe it' – it's really interesting definitely. (Scotland, Secular School)

The quantitative study checked how many of the students had friends who were religious and to what religions they belonged by asking the questions: 'I have friends who are Buddhist, Christian, Hindu, Jewish, Muslim, Sikh, or Humanist'.

The students' responses to these seven groups are displayed in tables 9.10 through 9.16. The main trends in the students' responses can be illustrated by detailed examination of contact with Muslims, Hindus and Sikhs (see table 9.14, 9.12, and 9. 15).

Opportunities for forming friendship with people from these faiths reflect the variations in distribution across the five nations. London in particular or England in general provides greater opportunities for students to make friends with Muslims, Hindus and Sikhs. In the context of secular schools, 83% of students in London and 52% in England have friends who are Muslims, compared with 37% in Northern Ireland, 34% in Wales, and 26% in Scotland; 76% of students in London and 34% in England have friends who are Hindus, compared with 22% in Northern Ireland, 18% in Wales and 7% in Scotland; 45% of students in London and 24% in England have friends who are Sikhs, compared with 6% in Wales, 5% in Northern Ireland and 4% in Scotland. Generally there seems less opportunity for students attending religious schools to form friendships with Muslims, Hindus and Sikhs. For example, while in London 83% of students in secular schools have friends who are Muslims, the proportion falls to 54% in religious schools; while 76% have friends who are Hindus in secular schools, the proportion falls to 40% in religious schools; while 45% have friends who are Sikhs in secular schools, the proportion falls to 29% in religious schools.

The opportunity for students to make friends with Humanists is much more equally distributed across the five nations, and only slightly less in religious schools

(see table 9.16). Thus, the following proportions of students in secular schools have friends who are Humanists: 19% in England, 16% in London, 15% in Northern Ireland, 15% in Scotland, and 14% in Wales. In religious schools the proportions fall slightly to 15% in London, 13% in England, 11% in Wales, 10% in Scotland, and 7% in Northern Ireland.

Experience and fear of teasing or bullying

The third issue concerned the way in which some students spoke about how they feared peer pressure or had experienced bullying on religious grounds.

> It's quite hard making friends with other religions without being judged by your own friends. (England, Secular School).

> It's quite hard to get other people's mind around the fact that you can be friends with more than just the same type of people as you. (England, Secular School).

The quantitative study checked the student fear of peer pressure and bullying by asking the question: 'I have been bullied because of who my friends are'.

Table 9.17 shows that bullying because of friendship is at a relatively constant level in secular schools across the five nations, and only slightly lower in religious schools. In secular schools, the proportion varies from 14% in Wales to 19% in England. In religious schools, the proportion varies from 7% in Northern Ireland to 15% in London.

Importance of religion to friends and peers

The fourth issue concerned the way in which some students spoke about the importance of religion in the lives of their friends and peers.

> It's very much in my year any way it's 'Christianity's stupid' and 'are you religious?' rather than 'do you believe in God?' is the question and religious people do such and such and there are people and there are religious people, the stupid ones. (England, Religious School)

> I've got a lot of friends that sort of casually make fun of me for going up for a blessing or communion or whatever. (England, Religious School)

The quantitative study checked the extent to which the friends of students thought that religion was important by asking the question: 'Most of my friends think that religion is important.'

The perception that friends think religion is important seems to reflect the salience of religion across the five nations. The differences are particularly visible in the secular schools (see table 9.18). Then, 40% of students in secular schools in London and 33% in Northern Ireland consider that most of their friends think that religion is important, compared with 10% in England, 7% in Wales and 6% in Scotland. In the religious schools there is a greater level of agreement among the pupils across the five nations. In religious schools the view that most of their friends think religion is important is accepted by 30% of students in London, 26% in Northern Ireland, 24% in Scotland, 21% in England, and 16% in Wales.

Environment and community

In terms of the third broad theme of environment and community four issues emerged as especially salient from the qualitative study. These were inclusive and divisive communities, unease about community, discrimination within the community, and visibility of diversity within the community.

Inclusive communities and divisive communities

The first issue concerned the way in which some students spoke about whether or not they considered their local communities to be places of division or inclusivity.

> We have neighbours and stuff who are Muslim and we get on really well with them, we still talk to them and everything. (Scotland, Secular School)

> Where I live no one has fights – well there are fights but not about religion, I don't know, they're about boyfriends and girlfriends/ it's the same where I live as well, it's just everybody's from different religions. (Northern Ireland, Religious school)

The quantitative study checked the extent to which students considered their communities to be inclusive by asking the question: 'Where I live, people respect religious difference'.

Table 9.19 shows that respect for religious difference grows in line with the visibility of faith groups within the population. For students in secular schools, 62% in London and 52% in England agree that, where they live, people respect religious difference, compared with 43% in Northern Ireland, 43% in Wales and 37% in Scotland.

In Scotland and Wales there is no difference in the responses to this question between students in religious schools and students in secular schools. Elsewhere the response is lower among pupils in religious schools. For example, in England, while 52% of students in secular schools agree that, where they live, people respect religious differences, the proportion falls to 44% of students in religious schools.

Examples of those who considered their communities to be divisive were as follows.

> Over the next 10 years what do you think the situation will be like in your area?/worse/more Polish/worse/ I think everybody's going to be cut off from each other, I think it's going to be worse. (Scotland, Secular school)
>
> JI: Is that unusual to have someone who doesn't believe in anything?/GEN: no/ Not nowadays/ they don't want to get like jumped or something for just being like a certain religion because in certain areas of Derry you would like someone would just come over and [jump you] if you belong to a certain religion. (Northern Ireland, Religious school).
>
> Without sounding too horrible, they sort of section themselves off like we have no problem but by them putting themselves in one like specific area and staying together it makes them seem more distant like more away from us. (England, Secular school)

The quantitative study checked the extent to which students considered their communities to be divisive by asking the question: 'Where I live, people from different countries tend to stick together and not mix with others'.

Table 9.20 shows that the experience of segregation is highest in Northern Ireland, and that there is very little difference between the perception of students attending secular schools and students attending religious schools. In secular schools, 29% of students in Northern Ireland consider that, where they live, people from different countries tend to stick together and not mix with others. The proportions then fall to 26% in London, 23% in Wales, 22% in England, and 19% in Scotland. In religious schools, 32% of students in Northern Ireland considered that where they live, people from different countries tend to stick together and not mix with others. The proportions then fall to 27% in London, 22% in Wales, 21% in England, and 18% in Scotland.

Unease about communities

The second issue was the way in which some students spoke about a sense of unease within their communities.

> There's like an estate with houses and that and it'd be all Muslims and you drive through the next estate and it's all white people. I don't know how that happened but I guess it was people like buying all the houses and then other people don't want to go there/and there's an area with all the Polish/ and at X it's all Slovakians and other people wouldn't go there. (Scotland, Secular School)

> Outside some Christians and the Muslims they don't mix together like some Muslim parents don't like them going over to the house of the Christians sometimes. (Scotland, Secular school)

The quantitative study checked the extent to which students felt a sense of unease within their community by asking the questions: 'I would not like to live next door to Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Humanists.'

The students' responses to these seven groups are displayed in tables 9.21 through 9.27. The main trends in the student responses can be illustrated by detailed examination of responses to Muslims, Hindus and Sikhs (see tables 9.25, 9.23, and 9.26). Overall there is no clear pattern distinguishing the five nations and the two

types of schools. The highest level of rejection of living next door to Muslims is among students in religious schools in England (22%) and the lowest among students in secular schools in London (13%). The highest level of rejection of living next door to Hindus is among students in secular schools in Wales (15%) and lowest among students in religious schools in Scotland (7%). The highest level of rejection of living next to Sikhs is among students in Secular schools in Wales (16%) and the lowest among students in religious schools in Scotland (8%).

Discrimination within the community

The third issue was the way in which some students from various contexts spoke about discrimination within their communities.

> The Polish are worse/the Slovakians are worse/they chase you. (Scotland, Secular school)
>
> It's very stereotypical I think, this place, it's like you wouldn't spot a Polish person but ...nearly every person that'll come to deliver things to your door or like hangs about on the street is Polish and every corner shop you go into now it's very stereotypical like it's always an Indian man or a Pakistani man wearing a turban – it's sort of hard to separate yourselves from that sort of idea when it's happening right now. (England, Secular school)
>
> Some of the lads ...they try to make funny jokes out of it ...they're taking the mick out of like Jews because of the hats and that but I'm just 'you're not funny'. I think they know it as well but they think it's making them look better, but it's really not, it makes them look like bigots. (England, Secular school)
>
> The thing is they walk out in front of cars because they think God saves them. You go past Gateshead leisure centre and there's just Jews step out in front of you because they think God saves them. (England, Secular school)

The quantitative study checked the extent to which discrimination was taking place within communities and toward which religious faiths it was most frequently directed by asking the following questions: 'Where I live there is a lot of discrimination against, Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Humanists.

The students' responses to these seven groups are displayed in tables 9.28 through 9.34. Again, the main trends in the students' responses can be illustrated by

detailed examination of responses to Muslims, Hindus and Sikhs (see tables 9.32, 9.30, and 9.33). The perception that, where they live, there is a lot of discrimination against Muslims is shared by between 24% and 34% of the students across the five nations and the two types of schools. The proportion is highest among students in religious schools in London (34%) and lowest among students in secular schools in Scotland (24%). The perception that, where they live, there is a lot of discrimination against Hindus is shared by between 11% and 18% of the students across the five nations and the two types of schools. The proportion is highest among students in secular schools in London (18%) and lowest among students in secular schools in England (11%). The perception that, where they live, there is a lot of discrimination against Sikhs is shared between 9% and 14% of the students across the five nations and the two types of schools. The proportion is highest among students in religious schools in England (14%) and London (14%) and lowest among students in religious schools in Northern Ireland (9%).

Overall, table 9.33 shows that there is very little perception of discrimination against Humanists and that there is no real difference in the level of perceived discrimination against Humanists among students in secular schools and students in religious schools. The variation is between 7% among students at secular schools in Wales, religious schools in England and religious schools in Scotland, and 4% among students at secular schools in England and religious schools in London.

Visibility of diversity within the community

The fourth issue concerned the way in which some students spoke about the visibility of diversity within their communities.

> There's like a mosque and there's the Church of Scotland and then there's Catholic churches./F: My neighbours are Jewish and – but then I used to know a Buddhism guy who

> was my friend but I don't know him anymore because he moved country. Yes there's quite a few different religions. (Scotland, Religious School)
>
> The place I see Jewish people most is X Park because maybe it's the place that they like to go ...they've got caps on their head which is quite obvious. (England, Secular school)
>
> There's quite a few Polish people in this area but you don't really see them much/ J: It depends how they present themselves. (England, secular school)

The quantitative study commented further on the visibility of diversity within the students' local community by asking the questions: 'Where I live, people who come from different religious backgrounds get on well together'; and 'Where I live, people who come from different countries get on well together'.

Table 9.35 demonstrates that, where they live, people who come from different religious backgrounds get on well together was endorsed most highly by students in London: 67% of those attending secular schools and 65% of those attending religious schools. The lowest level of endorsement came from students attending religious schools in Northern Ireland (37%). Table 9.36 demonstrates the view that, where they live, people who come from different countries get on well together was also endorsed most highly by students in London: 67% of those attending secular schools and 68% of those attending religious schools. Again, the lowest level of endorsement came from students attending religious schools in Northern Ireland (46%).

Religious practice

In terms of the broad theme of religious practice, four issues emerged as especially salient from the qualitative study. These were attendance at a place of religious worship, personal prayer, reading Holy Scripture, and attendance at extra-curricular religious classes.

Attendance at places of religious worship

The first issue concerned the way in which some students spoke about how regularly they attended a service at a religious place of worship.

> Every week I go to church. (Scotland, secular school)
> I'm Hindu and I go to the temple every Sunday – every Sunday. (London, Religious school)
>
> I'm a Christian ...I've been christened in that religion. I don't know if you're expected to go to church or not but I don't. (England, secular school)

The quantitative study checked how regularly the students attended a service at a place of religious worship by asking the question: 'Apart from special occasions (like weddings), how often do you attend a religious worship service? (e.g. at a church mosque or synagogue)?

Table 9.37 demonstrates that the proportion of students who never attend church is much higher in England, Wales and Scotland than in Northern Ireland and London. Thus, in the context of secular schools, 72% of students in Scotland never attend church, 68% in Wales and 56% in England, compared with 30% in London and 26% in Northern Ireland. Across all five nations students attending religious schools are more likely to attend church than students attending secular schools.

Personal prayer

The second issue concerned the way in which some students spoke about how regularly they prayed.

> I do practise […] on a daily basis; what I do is I wake up—as a Muslim I have to pray five times a day, so I'd wake up and then I'd pray and get ready, go to school; after I come back from school, I pray again and, then, when the sun sets, I have to do another prayer and then just before I go to bed, I also do another prayer. (London, Secular school)
>
> I pray before I go to sleep and before I leave the house or like on special occasions. (London, Secular school)

The quantitative study checked how regularly the students prayed outside the context of a religious worship service by asking the question: 'How often do you pray in your home or by yourself?'

Table 9.38 demonstrates that students in Northern Ireland and London are much more likely to engage in personal prayer than students in the other three nations. In respect of secular schools, 80% of students in Scotland, 76% in Wales and 68% in England never pray, compared with 36% in London and 36% in Northern Ireland. Although the level of prayer is higher among students in religious schools, the same pattern emerges across the nations. In religious schools, 49% of students in Scotland, 50% in Wales and 53% in England never pray, compared with 35% in London and 27% in Northern Ireland.

Reading Holy Scripture

The third issue concerned the way in which some students spoke about how regularly they read Holy Scripture.

> I go to the mosque every day and I do reading the Qur'an. (Scotland, Secular school)
>
> Not exactly practising Islam but I do as much as I can, but because we're in school…we have to pray 5 times a day, but because we're in school we can't do it at the right timing because we have lessons and that, but when we're at home and weekends I try my best to recite the Koran when I have time. (London, Secular school)

The quantitative study checked how regularly the students read Holy Scripture by asking the question: 'How often do you read holy scripture (e.g. The Bible, Qur'an, Torah)?'

Table 9.39 demonstrates that the proportions of students who never read scripture is quite high both in secular schools and in religious schools. In secular schools, the proportions of students who never read scripture varies from 84% in Wales and 74% in England to 51% in Scotland, 51% in London and 44% in Northern Ireland. In religious schools, the proportion of students who never read

scripture varies from 64% in England, 56% in Northern Ireland, and 55% in Wales to 45% in Scotland, and 45% in London.

Extra-curricular religious classes

The fourth issue concerned the way in which some students spoke about whether they attended or assisted at extra-curricular classes.

> I go to separate classes after school and stuff and I have Sunday classes in which I learn the Arabic words and the language and then have more classes teaching us knowledge like the belief in God and our religion and what are the basics we have to know. (England, Secular School)

> I often do like readings or do the offertory at mass but I also help with organising events at least once a year there's something going on in the summer for the young people in the parish. And I always help with that also I sometimes help with Sunday school with the little kids and stuff. (England, Religious school)

The quantitative study checked attendance at extra-curricular religious classes by asking the question: 'Have you attended any religious classes **outside school**?' (Like Sunday school, or Madrasah).

Table 9.40 demonstrates that quite a high proportion of students have experiences of attending religious classes outside school. In the context of secular schools, the highest experience of such classes occurs in Northern Ireland (58%) and London (43%), compared with England (22%), Scotland (22%) and Wales (22%). In the context of religious schools, the highest experiences of such classes occurs in London (59%) Wales (48%) and England (37%), compared with Northern Ireland (24%) and Scotland (21%).

School life

In terms of the broad theme of school life, three issues emerged as especially salient from the qualitative study. These were cultural diversity within school, religious diversity within school, and Religious Education.

Cultural diversity in school

The first issue concerned the way in which some students spoke about cultural diversity which was visible within their school.

> We own – no I don't mean we own – we sit in the social area ...we sit there and because people know we sit there they don't sit there .../ JI: So who's in your group?/ Well I'm from Africa and there's six people except this girl, she's Scottish and she hangs around with us. But we're not all from the same country. Three of us are from the same country and others are from other parts of Africa. But we're not racist. (Scotland, Secular school)
>
> In this school there's not many different religions – there's plenty of different races and everyone mixes in but since there's not that many people with different religions you can't really not mix or stay together or whatever. (England, secular school)

The quantitative study checked the visibility of cultural diversity in school by asking the question: 'People who come from different countries make my school or college an interesting place'.

Once again, responses to this question reflect the population demographics across the five nations. The highest endorsement of the statement that people who come from different countries make my school or college an interesting place came from London: 65% of students in secular schools and 62% of students in religious schools. The lowest level of endorsement came from Scotland: 32% of students in secular schools and 41% of students in religious schools. The data presented in table 9.41 also demonstrate that internationalisation is by no means the prerogative of secular schools. In some nations the religious schools reflect a wider cultural mix than the secular schools. In Scotland 32% of students in secular schools report that people who come from different countries make their school an interesting place, and the proportion rises to 47% among students in religious schools. A similar pattern exists in Wales with 39% of students in secular schools rising to 47% of students in religious schools.

Religious diversity in school

The second issue concerned the way in which some students spoke about the religious diversity which was visible within their school.

> I think there are a few [from other religions] dotted about/O: yes Jewish but not like strong Jews/D: there's some who are like your family and go for all the major holiday things but in a Jewish way so passive Judaism. They would celebrate Hannukah but they would celebrate it kind of half-hearted from what I take in from how they talk about it and then I think there's a few Muslims or there have been – there was a few years ago I think there was a Muslim, I remember someone mentioning it. (England, Religious School)

The quantitative study checked the religious diversity within school by asking the question: 'Having people from different religious backgrounds makes my school or college an interesting place'.

The presence of fellow students from different religious backgrounds is also most evident in London. Thus, in London 70% of students in secular schools and 61% of students in religious schools report that having people from different religious backgrounds makes their school or college an interesting place. Table 9.42 makes it plain once again that religious diversity is sometimes experienced more clearly in religious schools than in secular schools. In Scotland 35% of students in secular schools report that people from different religious backgrounds make their school or college an interesting place and the proportion rises to 53% among students in religious schools. A similar pattern exists again in Wales with 47% of students in secular schools and 55% of students in religious schools.

Religious Education

The third issue concerned the way in which some students spoke about studying Religious Education at school.

> In this school, especially in RE you're kind of forced to think about things – well not forced but because you get to see things from so many different views you kind of just

> automatically start just thinking about things and different ways and stuff like that so I'd definitely say that school has a big part in it. (Scotland, Secular school)
>
> I did RS GCSE as well, but for me it's not so much about learning about Christianity it was more understanding the implications of Christianity in how it applies to different situations in life so we did the ethics part of the RS course for instance. When you compare that with Christian ethics or the ethics of Buddhism is another religion or quasi religion that we studied and so it's kind of more understanding the implications of different religious aspects rather than trying to learn about it. (England, Religious School)
>
> I picked RE because I enjoy learning about different cultures. (Northern Ireland, Religious school)

The quantitative study checked how many pupils had selected, or intended to select religious education as a subject for examination in year ten by including it as a category within the following question: 'What subjects are you studying (or would you like to study in year ten) for ***examination***?'

Table 9.43 demonstrates that interest in religious education as an examination subject varies from nation to nation and between the two types of schools. For pupils in secular schools, interest in religious education as an examination subject is highest in Northern Ireland at 72%, dropping to 55% in Wales, 48% in England, 46% in London and 37% in Scotland. For pupils in religious schools, interest in religious education as an examination subject is highest in London and Northern Ireland, both at 82%, dropping to 78% Wales, 77% in England and 55% in Scotland.

Conclusion

Chapter nine has examined the qualitative data and learnt that young people discussed their social context in considerable detail, particularly their home life, their peers and friendship groups, environment, religious practices and school life. These topics were deemed significant enough to warrant developing quantitative questions on these subjects. The answers to the quantitative questions have been crosstabulated according to the five nations and the two different school types. The discussion and

findings of the data generate two conclusions. The first concerns the influence of nation and the second concerns the influence of school type.

Concerning nation, the conclusion arises that within the United Kingdom national differences do exist within the data set as demonstrated by the different responses of students from different nations concerning their social context. The data demonstrates that in terms of social context London and Northern Ireland are different from the other nations of the United Kingdom. This highlights that the students' ability to articulate their different social context mirrors the differences in nation highlighted by the 2001 national census and discussed in chapter one. This is of importance as by demonstrating the students' awareness of their surroundings the data shows that social context differs from nation to nation. These differences imply that the experiences of young people's everyday lives are considerably different and may influence their attitudes. For the project as a whole the findings of national differences allow a deeper understanding of who the young people are from their own perspective, and may give a background explanation of their varying attitudes. This will contribute to the overall conclusions of this dissertation, as by listening to the contexts of the students in different nations, it becomes possible to take note of areas of concern and areas of success which may predict positive or negative attitudes and respond to these accordingly.

The second conclusion is that comment on social context can be influenced by the type of school which the student attends, particularly in the case of comment on family life, peers and friendships, and religious practice, but less so in the case of environment and community. This is demonstrated by the different attitudes which students attending religious schools have from the students attending secular schools. This also relates back to the theory discussed in chapter 5 about the history of religion within the education system, and demonstrates that the ethos of a school,

whether religious or non-religious can influence the comments which students have to make concerning the background to their everyday lives. The finding suggests that different school types are teaching in different ways, attracting different groups of people, and promoting different values. This means that the inclusion of contrasting school types within the sample strategy has generated the successful capture and profile of young people from a variety of different educational backgrounds which can give insights into different social backgrounds. The influence of school type on different social contexts also suggests that school type may have an influence on young people's beliefs, and attitudes toward religious diversity. This insight into the different backgrounds contributes to assessing and understanding attitudes toward religious diversity as it offers a preparation and explanation of the different attitudes which the further data chapters will discuss. With these conclusions in mind, the next chapter will discuss the religious beliefs of young people.

10. Religious beliefs

Introduction

This chapter discusses the theme of religious beliefs. Four broad themes will be discussed which were raised by the students when talking about their religious beliefs. These were belief in God, concepts of God, the relationship between religious and scientific belief, and belief in life after death. This chapter examines the sources of these themes from the qualitative material, using examples to support the inclusion of the themes, before demonstrating how the quantitative data interacts with and enhances the information gained from the quantitative research.

Belief in God

In terms of the broad theme of belief in God which was raised by the students, four issues emerged as especially salient from the qualitative study. These were belief in God, difficulties with belief, belief in one God, and belief in many Gods.

Belief in God

The first issue concerned the way in which some students spoke about their belief in one God. This was demonstrated in two contexts by two students who described their beliefs in God.

> JI: What is it that makes you a Christian? ...A: What we believe in. We believe in God ...B: Yeah, like believe that he made the world and then he sent his son to die for you ...C: Like he died to take away our sins and then like you believe in him. (Northern Ireland, Religious School)

> I suppose in some ways it all comes down ultimately to there's a belief that there's something else there which is may be controlling us may be like a creator. (Scotland, Secular school)

The quantitative study checked the extent to which the students believed in God by asking the question: 'I believe in God'.

Table 10.1 demonstrates how belief in God varies between the nations and between the two types of schools. Belief in God is highest in Northern Ireland and in London where there is little difference between the two types of schools. In Northern Ireland 64% of students in secular schools and 70% of students in religious schools believe in God. In London 63% of students in secular schools and 63% of students in religious schools believe in God. Elsewhere there are considerable differences between secular schools and religious schools. In England 30% of students in secular schools believe in God, rising to 47% in religious schools. In Wales 27% of students in secular schools believe in God, rising to 54% in religious schools. In Scotland 24% of students in secular schools believe in God, rising to 54% in religious schools.

Difficulties in belief

The second issue concerned the way in which some students spoke about their doubts concerning the existence of God.

> When I get older I might change my views on religion and stuff because at the moment I don't really believe in anything because I don't know – when I'm older I might change my mind. (England, secular school)
>
> I think just at the end of primary school I started not to believe in God. (England, secular school)

The quantitative checked the extent to which students had doubts about the existence of God by asking the question: 'I find it hard to believe in God'.

Table 10.2 demonstrates that, within religious schools, around one third of the students across the five nations find it hard to believe in God (between 34% in London and 37% in Northern Ireland). In secular schools, there is greater variation: 30% in London, 35% in Northern Ireland, 41% in Scotland, 43% in England, and 46% in Wales.

Belief in one God

The third issue concerned the way in which some students spoke about just one God when discussing their belief or non-belief in God.

> I don't know really like I used to say that I didn't believe in God but I do a bit more now that I know more about it like at school. (England, Secular school)

The quantitative study checked how many students believed in one God by asking the question: 'There is only one God'.

Table 10.3 demonstrates that the belief there is only one God is highest in Northern Ireland and London both in secular schools and in religious schools. In secular schools the belief there is only one God is supported by 49% of students in Northern Ireland and 41% in London, compared with 23% in England, 19% in Wales and 18% in Scotland. In religious schools the belief that there is only one God is supported by 53% of students in Northern Ireland and 53% in London, compared with 42% in Wales, 36% in England and 31% in Scotland.

Belief in many Gods

The fourth issue concerned the way in which some students spoke about their belief in more than one God.

> I don't believe in the God that's about the Christian, but I kind of believe in Greek Gods. […] I think of like Zeus being the embodiment of the sky and like Poseidon the embodiment of the sea and storms. […] Like with[out] Aphrodite, there wouldn't be love and beauty in the world. (England, Secular school)

The quantitative study checked how many of the students believed in more than one god by asking the question: 'There are many Gods'.

Table 10.4 demonstrates that belief in many Gods is highest in London and by no means restricted to students in secular schools. In secular schools, belief in many Gods is supported by 23% of students in London, 19% in Wales, 11% in England, 11% in Scotland and 9% in Northern Ireland. In religious schools, belief in many

Gods is supported by 17% of students in Scotland, 16% in Wales, 14% in England, 9% in Northern Ireland, and 8% in London.

Concepts of God

In terms of the broad theme of concepts of God which was raised by the students, four themes emerged as especially salient from the qualitative study. These were the concept of a God who is close to individuals, God as a reliable being, a loving God, and negative concepts of God.

God who is close to the individual

The first issue concerned the students who discussed God as someone with whom it is possible to have a close relationship, because of the knowledge of God's omnipresence.

> You know that there's someone there that's always going to help you and you know if you're helpless and if you're down that it's reassuring to know there's someone to get you back up to where you're supposed to be and I guess it's that reassuring feeling that you get. (England, Secular school)

> I don't think I could ever imagine having a life without the feeling of God watching over me or something. (England, Religious School)

The quantitative study checked the extent to which the students perceived God as someone who was close to them by asking the question: 'I know that God is very close to me'.

Again it is in London and Northern Ireland that students are most aware of God's presence (see table 10.5). In London 44% of students in secular schools and 38% of students in religious schools know that God is very close to them; and the same is the case in Northern Ireland for 43% of students in secular schools and 44% of students in religious schools. In the other nations there is a higher awareness of the presence of God among students in religious schools than in secular schools. In

England 17% of students in secular schools know that God is very close to them, rising to 28% in religious schools. In Wales the pattern is 13% in secular schools rising to 31% in religious schools. In Scotland the pattern is 13% in secular schools rising to 30% in religious schools.

God as a reliable being

The second issue was the way in which some students spoke about being comforted by their belief in a God who could be relied on to help them.

> I think that if something bad happens to you, sometimes you do think, 'is there someone that I can like rely on, like God'. (England, secular school)

> I think a lot of people, especially in like richer countries I think, they sort of have everything like with money and nice clothes and I think most people think they don't need a God ... they're set in their ways like 'I don't need a God, I've got money you know it gives me happiness' or whatever. (Northern Ireland, secular school)

The quantitative study checked how many of the students believed in a God who they felt they could rely on to help them by asking the question: 'I know that God helps me'.

Table 10.6 demonstrates that perception of God's help follows closely the same patterns as perception of God's presence. Awareness of God's help is highest in London and in Northern Ireland and in these nations there is little difference between secular schools and religious schools. In London 49% of students in secular schools and 45% of students in religious schools know that God helps them. In Northern Ireland 48% of students in secular schools and 51% of students in religious schools know that God helps them. In the other three nations there is higher endorsement of this item among students in religious schools. In England 19% of students in secular schools know that God helps them, rising to 32% in religious schools. In Scotland 15% of students in secular schools know that God helps them, rising to 33% in

religious schools. In Wales 15% of students in secular schools know that God helps them, rising to 35% in religious schools.

God as a loving being

The third issue concerned the way in which some students spoke about how they recognised God as a loving being.

> If like an earthquake happens or something, then you think, 'if God's omniscient, then he'd see what was happening and then he'd change it or prevent it', but then you think 'well, things happen for a reason', but then you think, 'God loves everyone, so why does he do it?', so it does get confusing. (Wales, Religious School)

The quantitative study checked how many students perceived God as a loving being by asking the question: 'I think of God as loving'.

Table 10.7 demonstrates that support for the image of God as loving is highest in London and Northern Ireland and similar in the two types of schools. In London 59% of students in secular schools and 59% of students in religious schools think of God as loving. In Northern Ireland 59% of students in secular schools and 63% of students in religious schools think of God as loving. In the other three nations, support for the image of God as loving is higher in religious schools. In England 30% of students in secular schools think of God as loving, rising to 43% in religious schools. In Wales 26% of students in secular schools think of God as loving, rising to 46% in religious schools. In Scotland 19% of students in secular schools think of God as loving, rising to 43% in religious schools.

Negative concepts of God

The fourth issue concerned the way in which some students spoke about their perception of God as a negative being.

> … Suffering […] actually does make me question God because I believe, if a god is so good why would he allow innocent people to suffer? As I said, I'm not that religious and I also believe in science a lot, so the views conflict quite a lot. (London, Secular school)

The quantitative study checked the extent to which the students had a negative perception of God by asking the questions: 'I think of God as strict'; 'I think of God as disapproving'; and 'I think of God as demanding'.

Tables 10.8 to 10.10 suggest that within religious schools the levels of support for these negative God images remain relatively stable across the five nations. In religious schools, the image of God as strict was endorsed by 22% or 23% of students in England, Northern Ireland, Scotland, and Wales, rising to 28% in London; the image of God as disapproving received between 14% and 16% endorsement across all five nations; the image of God as demanding received between 15% and 18% endorsment across all five nations. In secular schools, however, there was greater variation across the five nations. Endorsement of the image of God as strict varied from 11% in Scotland to 31% in London. Endorsement of the image of God as disapproving varied from 8% in Scotland to 17% in London. Endorsement of the image of God as demanding varied from 9% in Scotland to 20% in London.

Scientific beliefs and religious beliefs

In terms of the third broad theme of scientific and religious beliefs, four issues emerged as especially salient from the qualitative study. These were, the theories of creationism and evolutionism, the 'big bang' theory, scientific explanations about the world, and the possibility of scientific and religious beliefs being able to stand alongside each other.

Creationism and evolutionism

The first issue concerned the way in which some students spoke about the theories of creationism and evolutionism.

> It's kind of like strange to think that He created us, so there was just two people that started out and now everyone is just here, so it is kind of weird to think that He **did** create this world. (England, secular school)
>
> I think that God created evolution ...I'm not a literal Christian but I do believe some things in the Bible. (London, Religious school)
>
> I find that a bit funny cos if evolution actually did happen then we would have come from monkeys and we would have looked a bit like monkeys but we actually don't and in Genesis it says yeah that man was made in the image of God so if were meant to be apes or monkeys then why didn't we stay monkeys or apes? It's not being a literal Christian it's just thinking about what the Bible says. (London, Religious School)
>
> It's harder [to relate to atheists] you know because if you know that like life starts from God they bring up some crap like we're from animals. (London, Religious School)

The quantitative study checked the extent to which students believed in the theories of creationism and evolutionism by asking the questions: 'God made the world in six days of twenty hours'; and 'Evolution created everything over millions of years'.

Table 10.11 demonstrates that belief in the six days of creation is highest in Northern Ireland, both in secular schools and in religious schools. In secular schools, 32% of students in Northern Ireland believe God made the world in six days of twenty-four hours, compared with 18% in London, 13% in Wales, 10% in England, and 10% in Scotland. In religious schools, 32% of students in Northern Ireland believe God made the world in six days of twenty-four hours, compared with 23% in London, 21% in Wales, 19% in England and 17% in Scotland.

Table 10.12 demonstrates that religious schools are no more likely than secular schools to discourage belief in evolution. In Scotland 39% of students in secular schools believe evolution created everything over millions of years, and so do 40% of students in religious schools. The pattern was repeated in Wales (with 44% of students in secular schools and 44% of students in religious schools) and in Scotland (with 39% of students in secular schools and 40% of students in religious schools). While in England evolution received lower support in religious schools (41% compared with 54%), in Northern Ireland evolution received lower support in secular schools (35% compared with 47%).

The 'big bang' theory

The second issue was the way in which some students spoke about their belief in the 'big bang' theory.

> Well I partly think about X's Big Bang theory was right but I partly think that God was right as well. (England, secular school)

> I think that they've kind of like heard the story of the Big Bang – and I believe in the Big Bang –but I believe that God caused all those things to happen because it's such a coincidence because if it was one bit off it wouldn't have worked so I think that they've heard the Big Bang and they've thought how come that happened and they haven't really taken into account the other side and then other people have gone 'oh yeah' and their parents have done that and through the generations like Sam says science has developed and it's like releasing a lot more and it's like science is reliable because you can see it – this is a product of it and with like in Church it's the Bible it was written a couple of thousand years ago that's what we've got and I think it's more like to the modern – future. (England, Religious school)

> People that are atheist they believe that it was the Big Bang that created the world yeah like when they say things like that I just look around look up to the sky and it's so beautiful and I'm not – it's impossible for a bang to have caused something so beautiful. I find it hard. But in some perspectives I understand them but it doesn't really affect the way I look at God. (London, Religious school)

The quantitative study checked the extent to which students believed the big bang theory to be correct by asking the question: 'Science disproves the biblical account of creation.'

Table 10.13 demonstrates that in England, Northern Ireland, Wales and London pupils in secular and religious schools shared similar views, with between 29% and 33% taking the position that science disproves the biblical account of creation. This view was less strongly endorsed in Scotland where 24% of students in secular schools and 21% of students in religious schools maintained that science disproves the biblical account of creation.

Scientific explanations about the world

The third issue was the way in which some students discussed the influence of science which had encouraged them to draw scientific conclusions when making explanations about the world.

> I've been brought up in a kind of like science is right but then also religion comes into it like that the Big Bang theory is there but God has some part it can't just all be science because otherwise the world probably wouldn't have just survived. (England, Secular school)

> From really young my parents gave me lots of science books and told me a lot of stuff about how things were in the world I think that's kind of got me quite questioning about what's actually happening in religion and what's actually real. (Scotland, Religious School)

The quantitative study checked the extent to which students held scientific views about the world by asking the following questions: 'Science can give us absolute truths'; and Science will eventually give us complete control over the world'.

Table 10.14 shows that acceptance of scientism varies from nation to nation, and that there is not a consistent difference between secular schools and religious schools. The view that science can give us absolute truths was endorsed in secular schools by between 23% of students in London and 32% of students in England. In religious schools, the proportions varied from 22% of students in Scotland to 30% of students in both London and Northern Ireland.

Table 10.15 shows that the acceptance of the view that science will eventually give us complete control over the world is endorsed by around one in five students (between 18% and 22%) in all but two of the ten contexts. The proportion rises to 23% among students in religious schools in Northern Ireland and to 27% among students in secular schools in Wales.

Compatibility of science and religion

The fourth issue concerned the way in which some students spoke about the ability of both scientific and religious views about the world to stand alongside each other credibly.

> I think that's a problem I face as well because I agree with a lot of the scientific theory and then go home to religious beliefs. You can't really put the two and two together. (London, Secular school)

> They're the two subjects that conflict with each other, science is always proving religion wrong and religion is trying to prove science is wrong so it's a bit – it seems to sort of be a bit ironic that people would have to choose one of them over the other. (Scotland, Religious School)

The quantitative study checked the extent to which students believed that scientific and religious views were compatible by asking the questions: 'I cannot trust both science and religion'; and 'It is possible to believe in evolution and believe in God'.

Table 10.16 demonstrates that around one in five students take the view that they cannot trust both science and religion and that there is little variation between students in secular schools and students in religious schools. The highest level of endorsement comes from students in secular schools in Northern Ireland (21%) and the lowest for students in secular schools in Scotland (14%).

Table 10.17 shows that the debate between belief in evolution and belief in God reveals greater variation than the debate between science and religion discussed in table 11.18. The highest levels of agreement that it is possible to believe in evolution and believe in God are shown by students in religious schools in Northern Ireland (56%) and by students in religious schools in London (54%). The lowest levels of agreement that it is possible to believe in evolution and in God are given by students in secular schools in Scotland (30%) and by students in secular schools in Wales (37%).

Life after death

In terms of the broad theme of life after death which was raised by the students, three issues emerged as especially salient from the qualitative study. These were belief in life after death, belief in heaven, and belief in hell.

Belief in life after death

The first issue concerned the way in which some students spoke about their beliefs about the possibility of there being life after death.

> Because you've just got to believe that there's something after the world that's so fantastic nobody can think about it. (Scotland, Religious School)
>
> I think it boils down to one question, 'what happens after death?' and people want something to believe in I think. (England, secular school)
>
> I think a lot of people like the idea of the security of having somewhere to go to after they die, somewhere where they can be looked after. (England, secular school)

The quantitative study checked how many students believed in the idea of life after death by asking the question: 'I believe in life after death'.

Table 10.18 demonstrates that the highest levels of belief in life after death occur in London and Northern Ireland. This is most pronounced in the secular schools. In secular schools, 59% of students in London and 52% in Northern Ireland believe in life after death, compared with 42% in Wales, 41% in England and 36% in Scotland. In religious schools, 61% of students in Northern Ireland believe in life after death, compared with 54% in Wales, 53% in London, 51% in Scotland and 49% in England.

Belief in heaven

The second issue concerned the way in which some students spoke about their belief in the idea of heaven.

> I believe in heaven, but I'm not a Christian. I don't have any religion, but most of my family is [religious] and I actually think there is actually life after death. […] he is like ... you know, there's a headmaster of school who's in charge of the whole school, I think God is in charge of heaven. (England, Secular School)
>
> I think it's important for me religion because when before a couple of years ago I don't think I was that – I didn't really believe in God or anything but when my Dad passed away a couple of years ago I started to believe in it and then started to go to church with my family and then I just started – and I became an altar boy and yes, I think it's very important to believe that after – that when you die there is heaven and there is something after you die. (Scotland, Religious school)

The quantitative study checked how many of the students believe in heaven by asking the question: 'I believe in heaven'.

Like so many other indicators of religiosity in this survey, table 11.21 shows that the highest levels of belief in heaven occur in London and Northern Ireland and that in these nations there is little difference between secular schools and religious schools. In London 62% of students in secular schools and 65% of students in religious schools believe in heaven. In Northern Ireland 65% of students in secular schools and 67% of students in religious schools believe in heaven. In the other three nations belief in heaven is clearly higher in religious schools. In England 39% of students in secular schools believe in heaven, rising to 53% in religious schools. In Scotland 38% of students in secular schools believe in heaven, rising to 57% in religious schools. In Wales 40% of students in secular schools believe in heaven, rising to 57% in religious schools.

Belief in hell

The third issue concerned the way in which some students spoke about their belief in the idea of hell.

> There's got to be a heaven and a hell, I think. (Scotland, Religious school)
>
> A: [It will get] a lot worse. / Z: People will kill people and then people will kill them in return. /H: It'll be like fighting and violence coming to the Day of Judgement./ A: So in 10 years it might be that the Day of Judgement has come. (England, Secular School)

The quantitative study checked how many of the students believe in hell by asking the question: 'I believe in hell'.

Like heaven, hell receives more support in London and Northern Ireland than in the other three nations (see table 10.20), but unlike heaven, levels of belief in hell vary in London and Northern Ireland between secular and religious schools. In both London and Northern Ireland fewer students attending religious schools believe in

hell. Thus in London 47% of students in religious schools believe in hell compared with 53% in secular schools. In Northern Ireland 46% of students in religious schools believe in hell compared with 53% of students in secular schools. In the other three nations higher proportions of students in religious schools believe in hell. In England 40% of students in religious schools believe in hell, compared with 31% in secular schools. In Scotland 43% of students in religious schools believe in hell, compared with 31% in secular schools. In Wales 47% of students in religious schools believe in hell, compared with 32% in secular schools.

Conclusion

Chapter ten has examined the qualitative data and learnt that young people discussed their religious beliefs in considerable detail, particularly belief in God, concepts of God, scientific and religious beliefs, and beliefs about life after death. These topics were deemed significant enough to warrant the quantitative questionnaire developing questions to provide further data on these themes. The answers to the quantitative questions have been crosstabulated according to the five nations and the two different school types. The discussion and findings of the data generate two conclusions. The first concerns the connection between nation and religious beliefs, and the second concerns the connection between school type and religious belief.

The finding that religious beliefs differ according to nation is demonstrated by the students' responses which vary from nation to nation. The conclusion that London and Northern Ireland are the nations which differ from the rest of the United Kingdom in terms of religious belief indicates an emerging pattern of London and Northern Ireland being different because of their social contexts. These findings and the suggestion of an emerging pattern are important as, having identified that the social context of London and Northern Ireland is different, the data begins to support

that these differences are manifested in the religious beliefs of students in Northern Ireland and London in a way which differs from the religious beliefs of students in the rest of the United Kingdom. This contributes to the findings of the dissertation as a whole, as an awareness of religious beliefs which mirror the social context of the young people suggests that attitudes toward religious diversity may differ from nation to nation, and the religious beliefs of the young people may be a contributing factor to these attitudes.

The findings that religious beliefs do differ according to school type, is demonstrated by the traditional religious beliefs which occur more in religious schools, and the non-traditional religious beliefs which occur more in secular schools. These findings conclude that, to an extent, school type does influence religious beliefs. This relates back to the discussion in chapter five about the role of religion within the education system. This conclusion is of importance because an understanding of traditional or modern religious beliefs among young people can give an indication of how school type can have an influence over these beliefs through its ethos, curriculum content, assembly topics, or teaching styles and how this contributes to how open-minded or closed-minded students from different school types are. This therefore contributes to the dissertation as a whole because an understanding of school type and its effect on religious beliefs gives a further understanding of another dimension in the lives of young people, what their beliefs are, and may be able to provide an explanation as to their attitudes toward religious diversity. With these conclusions concerning nation and school type in mind which give a further indication of the background of the students, the next chapter will discuss the students' awareness of external influences on their beliefs about others, and whether or not this is affected by nation and school type.

11. The influences on and of religion

Introduction

This chapter discusses two issues of what influences religious views and what religion influences. Four broad themes will be discussed which were raised by the students when talking about the factors which influence their beliefs and values. These were influence of parents, influence of peers and friends, influence of school, and influence of media. The fifth theme is the influence of religion on the lives of young people. This chapter examines these themes from the qualitative material, using examples to support the inclusion of the themes, before demonstrating how the quantitative data interacts with and enhances the information gained from the quantitative research.

Influence of parents

In terms of the broad theme of parents which was raised by the students, four issues emerged as especially salient from the qualitative study. These were parental influences on beliefs about religion in general, parental influences on beliefs about other world faiths, parental influences on beliefs about other denominations, and parental influence on rejection of religion.

Parent influences on beliefs about religion in general

The first issue concerned the way in which some students spoke about how their parents had influenced their beliefs about religion in general.

> I think that [my parents] would be the first influence on religion that I had but not necessarily the thing that completely made up my mind about religion for me, I think that I made that for myself and my parents always said that they would never pressure me into doing anything like that. I chose, I think it was about two years ago now, to be confirmed and baptised – they didn't force me to or anything, so I feel that they did spark my belief but they didn't ignite it. (England, Religious school).

> I think my parents had a big impact on me believing in God because they've been teaching me since I was really young not necessarily like forcing me to learn it but almost hinting – pointing me in the right direction. (England, religious school)
>
> My parents have always raised me to believe in God and just follow the commandments. (Scotland, Religious school)
>
> You were still taught your morals by your mother. She did not teach you the religion but she taught you morals and she was influenced by the religion. (Northern Ireland, Religious School)

The quantitative study checked the extent to which the students felt that their parents had influenced their views concerning religion in general by asking the questions: 'My father has influenced my views about religion' and 'My mother has influenced my views about religion'.

Tables 11.1 and 11.2 demonstrate that parental influence on views about religion are greater in Northern Ireland and London than in the other three nations. In secular schools, 56% of students in Northern Ireland and 50% of students in London consider that their father has influenced their ideas about religion, compared with 35% in England, 23% in Wales and 19% in Scotland; 65% of students in Northern Ireland and 56% of students in London consider that their mother has influenced their views on religion, compared with 38% in England, 26% in Wales and 23% in Scotland. In religious schools, 65% of students in Northern Ireland and 50% of students in London consider that their father has influenced their views about religion, compared with 38% in England, 35% in Wales, and 35% in Scotland; 70% of students in Northern Ireland and 63% of students in London consider that their mother has influenced their views on religion, compared with 51% in England, 48% in Wales and 48% in Scotland. These figures also show that generally parental influence is seen as stronger among pupils in religious schools.

Parental influences on beliefs about world faiths

The second issue concerned the way in which some students spoke about how their parents had influenced their views concerning world faiths.

> My parents always said, 'you grow up with manners' and you do certain things because that's the way it is and that's probably way down the line because their grandparents have taught them that and there's probably some way [in which this is] connected to Judaism, but I just treat people like they treat me and be nice to everyone and try and get along with everyone. Not really too much to [do] with being Jewish or not being Jewish, it's just being human. (London, Secular school)

The quantitative checked the extent to which students who felt that their parents had influenced their views concerning world faiths by asking the questions: 'My father has influenced my views about Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Pagans' and 'My mother has influenced my views about Buddhists, Christians, Hindus, Jews, Muslims, and Sikhs'.

Tables 11.3 to 11.14 provide a great deal of detailed information about the comparative influence of mothers and fathers across a range of faith traditions. This range of information will be illustrated by references to Christians (tables 11.4 and 11.10). In terms of Christians, these data demonstrate that mother's exert more influence than fathers, that both parents exert more influence in the context of religious schools, and that both parents exert more influence in Northern Ireland than elsewhere. In terms of secular schools, 50% of pupils in Northern Ireland consider that their mother has influence their views about Christians, compared with 33% in London, 29% in England, 22% in Wales, and 17% in Scotland. In terms of religious schools, 47% of pupils in Northern Ireland consider that their mother has influenced their views about Christians, compared with 53% in London, 41% in England, 36% in Wales and 32% in Scotland. While the same basic pattern exists, the level of influence exerted by fathers is lower. For example, while 33% of students in secular schools in London agree that their mother has influenced their views about

Christians, the proportion drops a little to 27% who agree that their father has influenced their views about Christians.

Parental influences on beliefs about Christian denominations

The third issue concerned the way in which some students spoke about how their parents had influenced their views concerning those from Christian denominations.

> I would think of like Catholics in a different way because my Dad used to be funny about Catholics and would never let me go out with one or anything so it made me think about them in a different kind of way and things like – I'd be friends with one of them but would never like marry one – I suppose it changes my perception like my Dad. (Northern Ireland, Secular School)

The quantitative study checked how many students believed that their parents had influenced their views concerning Christian denominations by asking the questions: 'My father has influenced my views about Catholics and Protestants' and 'My mother has influenced my views about Catholics and Protestants'.

Tables 11.15 to 11.18 demonstrated that the two categories of Protestant and Catholic carry much greater salience in Northern Ireland than in the other five nations and that parental influence on shaping views about Catholics or Protestants is stronger in religious schools than in secular schools throughout the five nations. These general trends can be illustrated by reference to the influence of mothers. In secular schools, 43% of students in Northern Ireland feel that their mother has influenced their views about Catholics, compared with 19% in London, 16% in England, 11% in Wales and 11% in Scotland. In religious schools, 61% of students in Northern Ireland feel their mother has influenced their views about Catholics compared with 45% in Scotland, 31% in Wales, 31% in England, and 27% in Wales. In secular schools, 48% of students in Northern Ireland feel that their mother has influenced their views about Protestants, compared with 12% in London, 11% in Scotland, 10% in England, and 8% in Wales. In religious schools, 44% of students in

Northern Ireland feel that their mother has influenced their views about Protestants, compared with 21% in Scotland, 18% in London, 18% in England and 15% in Wales.

The influence of non-religious parents on rejection of religion

The fourth issue concerned the way in which some students spoke about how their parents had influenced their views on the rejection of religion.

> My Dad is no religion at all, he's never been taught it at all but he's brought me up alright and he was on his own. (Northern Ireland, Religious School)

The quantitative study checked how many of the students believed that their parents had influenced their views concerning rejection of religion by asking the questions: 'My father has influenced my views about Atheists and Humanists'; and 'My mother has influenced my views about Atheists and Humanists'.

Tables 11.20 and 11.22 draw attention to how parents have specifically influenced views about Humanists. These data make four clear points. First, the extent of parental influence on this issue is quite small, varying between 5% and 9%. Second, there is little variation between the five nations. Third, roughly the same level of parental influence is experienced by students in religious schools and by students in secular schools. Fourth, there is little difference in the extent to which influence is exerted by mothers and by fathers.

Influence of peers and friends

In terms of the broad theme of peers and friends, which was raised by the students, four themes emerged as especially salient from the qualitative study. These were the influence of peers and friends on beliefs about religion in general, the influence of peers and friends on beliefs about world faiths, the influence of peers and friends on

beliefs about Christian denominations, and the influence of peers and friends on rejection of religion.

Influence of peers and friends on views about religion in general

The first issue concerned the way in which some students spoke about how their friends could influence their beliefs about their own religion in general.

> I agree. I think that's a really good point, because people do become a bit less religious, that's what stood out really, because people do become less religious around their friends, because you have to, in order to fit in and basically you've just summed up exactly what I think. (London, secular school)

> But I think if you're with someone as the same religion as you and you hang out with them a lot, then I think your religion becomes stronger, because you're with people that you can practise your religion with, but you'll still be accepted, and so I think on that basis religion, or the way you believe, it will become stronger, but with people that's not, I think it will go down and kind of get pushed aside. (London, secular school)

The quantitative study checked the extent to which friends had an influence on student beliefs about religion in general by asking the question: 'My friends have influenced my views about religion'.

Table 11.23 demonstrates that the influence of friends on views about religion is perceived to be greatest in Northern Ireland. In secular schools, 39% of students in Northern Ireland consider that their friends have influenced their views about religion, compared with 28% in London, 21% in England, 18% in Wales and 11% in Scotland. Apart from in Northern Ireland the influence of friends on views about religion is generally perceived to be greater in religious schools. In London 28% of students in secular schools consider friends have influenced their views about religion, and the proportion rises to 33% in religious schools. The comparable figures for England are 21% and 24%, for Wales 18% and 27%, and for Scotland 11% and 23%. In Northern Ireland the difference is in the opposite direction with 34% in religious schools compared with 39% in secular schools.

Influence of peers and friends on views about world faiths

The second issue was the way in which some students spoke about how their friends could influence their views concerning world faiths.

> *Quite fun actually because it's a change but because they're your friends you know you're not going to get into a really big fight over it which means you can ask questions which means you can learn more about another religion at the same time debating and having a conversation because there's still that small conflict but good conflict.* (Northern Ireland, Religious School)

The quantitative study checked the extent to which the students felt that their friends had influenced their beliefs about world faiths by asking the question: 'My friends have influenced my views about Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Pagans'.

Tables 11.24 to 11.29 show that the influence of friends on views about faiths differ according to location, according to school type, and according to the faith discussed. Taking views about Muslims as an illustration (table 11.28) the highest level of influence of friends is acknowledged in London, and the lowest in Scotland. In secular schools, 30% of students in London say that their friends have influenced their views about Muslims, compared with 19% in England, 18% in Northern Ireland, 10% in Wales, and 9% in Scotland. In religious schools, 23% of students in Scotland say that their friends have influenced their views about Muslims, compared with 18% in Northern Ireland, 15% in Wales, 13% in Scotland, and 12% in England. Table 11.26 shows that a similar pattern appertains in respect of Hindus. In secular schools, 24% of students in London say that their friends have influenced their views about Hindus, compared with 10% in Northern Ireland, 8% in England, 6% in Wales, and 3% in Scotland. In religious schools, 10% of students in London say that their friends have influenced their views about Hindus, compared with 8% in Northern Ireland, 8% in England, 7% in Wales, and 5% in Scotland.

Influence of peers and friends on views concerning Christian denominations

The third issue concerned the way in which some students spoke about how their friends had influenced their beliefs about Christian denominations.

> JI: Do you know anyone who has a different religion? ...E: well yeah, I've got Catholic friends...F: Yeah, I've got Catholic friends...JI: So what's different about their religion? ...E: They'd pray to Mary while we'd pray to the Lord ...F: they believe you go to a place before you go to heaven or hell – and I can't remember what the name of it is – but you have to be prayed for and perform good works. (Northern Ireland, Religious School)

> JI: So if you have Catholic friends do you talk about religion to them? G: it may be that they don't want to talk about it – you can sometimes tell; as soon as you mention the subject they may go cold on you. They may like try to change the subject and you simply know, "Oh, they don't want to talk about it, that's fine"'. (Northern Ireland, Religious School)

The quantitative study checked how many students believed that their friends had influenced their views concerning Christian denominations by asking the question: 'My friends have influenced my views about Protestants', and 'My friends have influenced my views about Catholics'.

Tables 11.30 and 11.31 demonstrate that the influence of friends on views about Protestants and Catholics is higher in Northern Ireland than in the other four nations. Considering first Protestants in secular schools 46% of students in Northern Ireland consider that their friends have influenced their views about Protestants, compared with between 9% and 11% in the other nations. Second, considering Catholics in secular schools, 38% of students in Northern Ireland consider that friends have influenced their views about Catholics, compared with between 11% and 16% in the other nations. In religious schools, 51% of students in Northern Ireland consider that friends have influenced their views about Catholics, compared with between 25% and 35% in the other nations.

Influence of peers and friends on views about rejection of religion

The fourth issue concerned the way in which some students spoke about how their friends had influenced their beliefs about religious rejection.

> I think at times it's difficult to balance, especially with non-Christians, friends you know, because they do things that maybe you want to do but think that you shouldn't do and then you're sort of like 'what do I do?' you know what I mean, so I just find it really difficult to draw a line somewhere. And now that we are all getting older and being given more independence, it's what you're going to do with your independence. (Northern Ireland, Secular School)

The quantitative study checked the extent to which the students had friends who had influenced their beliefs about religious rejection by asking the questions: 'My friends have influenced my views about Atheists'; and 'My friends have influenced my views about humanists'.

Table 11.33 demonstrates that friends exert comparatively little influence on views about Humanists. The proportions vary between 5% of students in religious schools in Northern Ireland and 11% of students in secular schools in England who consider that their friends have influenced their views about humanists.

Influence of school

In terms of the third broad theme of school, four issues emerged as especially salient from the qualitative study. These were school influencing beliefs about religion in general, school influencing beliefs about world faiths, school influencing beliefs about other racial backgrounds, and school influencing beliefs about Christian denominations.

Influence of school on views about religion in general

The first issue concerned the way in which some students spoke about how school had influenced their beliefs about religion in general.

> When I was younger, I used to be like a really strict Christian, only because I went to a Christian school and now when I left school, I started thinking 'I don't believe in any of that, I just listened to what they said and went along with it'. (London, Secular school)

> [Divinity and Philosophy] is kind of broadening our horizons as to the way the world works and how our religion is, it's not like here's the Bible just sit and read the Bible. (England, Religious school)

The quantitative study checked the extent to which school influenced student beliefs about religion in general by asking the question: 'Studying religion at school has shaped my views about religion'.

Table 11.34 demonstrates the significant part played by studying religion at school in shaping students' views about religion. There are, moreover, some important differences between the nations and between the types of school. In secular schools, three fifths of students in England (60%) and Wales (57%) consider that studying religion in school has shaped their views about religion. The proportion rises to 66% in London and 67% in Northern Ireland, but drops to 37% in Scotland. The situation for religious education is clearly different in Scotland. Overall, the endorsement for the influence of studying religion at school is higher among students in religious schools. In Wales the proportion rises from 57% to 68%, in England from 60% to 63%, in London from 66% to 72%, in Northern Ireland from 67% to 80%. In Scotland the proportion rises from 37% of students in secular schools to 51% of students in religious schools; but the endorsement in religious schools in Scotland still remains lower than in the other four nations.

Influence of school on views concerning world faiths

The second issue was the way in which some students spoke about how school had influenced their beliefs about world faiths.

> In our school we learn that everybody's equal no matter what religion they're normal and they're allowed anywhere like if we go to their country they should be allowed to our country. (Northern Ireland, Religious School)

> I think it's just because there are so many Christians in the school and we don't really know how we would react if other religions came in. (Northern Ireland, Religious School)

The quantitative study checked the extent to which students believed that school had influenced their beliefs about world faiths by asking the questions: 'Studying

religion at school has shaped my views about Buddhists, Christians, Hindus, Jews, Muslims and Sikhs'; and 'Studying religion at school helps me understand people from other religions'.

Tables 11.35 to 11.41 demonstrate how the influence of school on shaping views on faith groups varies according to the faith group, according to the location and according to the type of school. It is table 11.41 that offers the most helpful overview by considering the general category of people from other religions. These data also show that, in secular schools, between 77% and 85% of students in England, Northern Ireland, Wales, and London consider that studying religion at school helps them to understand people from other religions. The population, however, dips to 68% of students in secular schools in Scotland. Overall, the percentages are slightly higher among students in religious schools. In religious schools, between 80% and 89% of students in England, Northern Ireland, Wales and London consider that studying religion at school helps them to understand people from other religions. The proportion, however, drops to 71% among students in religious schools in Scotland.

Influence of school on views about other racial backgrounds

The third issue was the way in which some students spoke about how school had influenced their beliefs about other racial backgrounds to their own.

> All different cultures like some people come over here and we learn about the effects – the things that they go through from other people, maybe they don't like being in our country or something like that and we talk about it. (Northern Ireland, Religious School)

> Yes, they do tend to make it a big thing if you say something out of line in this school because it's **so** diverse and it's so wrong to say something like that to some people. (London, secular school)

The quantitative study checked the extent to which students believed that school had influenced their beliefs about other racial backgrounds by asking the following

question: ‘Studying religion at school helps me to understand people from other racial backgrounds’.

Table 11.42 demonstrates that around three quarters of students in England, Northern Ireland, Wales and London, whether educated in secular or religious schools consider that studying religion in school helps them to understand people from other racial backgrounds (varying between 71% at secular schools in England and 80% at religious schools in Northern Ireland). The endorsement, however, is lower among students in Scotland, with 62% from secular schools and 65% from religious schools taking this view.

School influence on views about Christian denominations

The fourth issue concerned the way in which some students spoke about how school had influenced their beliefs concerning Christian denominations.

> I think the fact that we’ve come to an integrated school – I’ve been at an integrated school for my whole life – and I think it’s like you know like go back to the Troubles you know there’s still that divide there but there’s people on my bus – we pick people up from C which is a typically Catholic area and just down the road there’s T which is a typically protestant area and there’s two people on my bus and they’re the best friends though they’re both from both C and T. (Northern Ireland, Religious School)

The quantitative study checked the extent to which students believed that school had influenced their beliefs about Christian denominations by asking the questions: ‘Studying religion at school has shaped my views about Catholics’; ‘Studying religion at school has shaped my views about Protestants’; and ‘Studying religion at school helps me understand people from other denominations’.

Tables 11.43 and 11.44 demonstrate that religious education is more likely to concentrate on learning about Protestants and Catholics in Northern Ireland than in the other four nations. In secular schools, 50% of students in Northern Ireland say

that studying religion at school has shaped their views about Catholics and the same population (50%) say that studying religion at school has shaped their views about Protestants. In religious schools, 76% of students in Northern Ireland say that studying religion at school has shaped their views about Catholics and 72% say that studying religion at school has shaped their views about Protestants.

Table 11.45 demonstrates that the more general question 'studying religion at school helps me understand people from other denominations' was endorsed in Northern Ireland by 67% of students in secular schools and 74% in religious schools. In London the proportion was only slightly less: 63% of students in secular schools and 71% in religious schools. In England and Wales the proportion was a little lower still: 57% in secular schools and 61% in religious schools. The lowest response, however, was recorded in Scotland: 51% in secular schools and 55% in religious schools.

Influence of media

In terms of the broad theme of the media which was raised by the students, four issues emerged as especially salient from the qualitative study. These were the frequency of media consumption, media influencing beliefs concerning religion in general, the media influencing beliefs about world faiths, and the media influencing beliefs about Christian denominations.

Frequency of media consumption

The first issue concerned the way in which some students spoke about how regularly they were exposed to various forms of media influence.

> I watch them because I think really that helps my opinion with religion and it helps me criticise my own and others' more. (London, Secular school)
>
> … If it's like a breaking news story and it involves religion, then yeah [I listen/watch].

> Like if it was like someone like killed the president or something like that… (England, Secular school)
>
> If it interests me, then yeah, I probably would [watch specific programmes on religion]. It's just telly; it doesn't affect anything to do with religion. Not a lot of programmes I watch bring religion into anything. (Wales, Religious school)
>
> … Sometimes (I hear how the media talk about other religions) on the news or in the paper, but that's about it. (Wales, Religious school)
>
> I watched one Question Time with Nick Griffin. (London, Secular school)

The quantitative study checked the extent to which students were exposed to the media by asking the questions: 'Do you watch, or listen to, current affairs? (e.g. News, Panorama)'; and 'Last Monday, how much did you watch programmes on television, iplayer etc.?'.

Tables 11.46 and 11.47 confirm the high exposure students experience in respect of media. Across all five nations and two types of schools, between 83% and 94% of students watch or listen to current affairs programmes. Across all five nations and two types of schools, between 93% and 96% of students watched or listened to programmes on television, iplayer etc.

Influence of the media on beliefs about religion in general

The second issue concerned the way in which some students spoke about how they felt that the media influenced their beliefs about religion in general.

> The news is much more critical on religion. (Wales, Secular school)
>
> Negative on religion, definitely. (Wales, Secular school)
>
> Religion is misinterpreted by a lot of people because they think that just because there's some extremists in every religion, that that religion is really aggressive and is out to kill everyone because that's what they claim it says in their holy book, whereas **really,** there's people from every religion that are extremists, but in the media you only hear one side of the story, so they're misrepresented by the media. (Wales, Secular school)

The quantitative study checked the extent to which students believed that the media influenced their beliefs about religion in general by asking the questions: 'Television has influenced my views about Religion'; and 'The internet has influenced my views about Religion'.

Tables 11.48 and 11.49 demonstrate that television continues to exert more influence than the internet on views about religion. Taking secular schools, the proportion of students who consider that the television and the internet have influenced their views on religion show the following pattern: in decreasing order of influence: in London 40% and 33%; in Northern Ireland 38% and 28%; in England 36% and 23%; in Wales 34% and 21%; and in Scotland 22% and 13%.

Influence of the media on beliefs about world faiths

The third issue concerned the way in which some students spoke about how they felt that the media influenced their views concerning world faiths.

> The media are very quick to portray people's flaws rather than their good points so as an impressionable 11 year old, I thought all Muslims were terrorists and even now there's something still inside me because of that that feels Islam's quite a violent religion – spreading it by the sword as it were and that's just because the media portray it that way. (Scotland, Secular school)
>
> Islam is picked on quite a lot. Because Judaism and Islam are so closely linked and share some of the same values—if one gets picked on, the other one's probably gonna get picked on as well, because they're so similar. (London, Secular school)
>
> In the media it looks like there's only Muslim terrorists and Muslim extremists but there's surely other extremists in other religions, there may be Christian extremists or Hindu extremists. (London, Secular school)
>
> … You get a lot of people that are very anti-Israel and they'll always be that way but then you do get some newspapers especially that are for Israel and the news as well. (London, Secular school)

The quantitative study checked the extent to which students believed that the media influenced their views concerning world faiths by asking the questions: 'Television has influenced my views about Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Pagans.'; and 'The internet has influenced my views about Buddhists, Christians, Hindus, Jews, Muslims, Sikhs, and Pagans'.

Tables 11.50 to 11.61 demonstrate that the influence of television and internet vary according to the location, the type of schools and the religious group. For example, the influence of television on views about Muslims varies from 16%

among students in secular schools in Scotland to 38% among students in religious schools in London. The influence of the internet on views about Muslims varies from 10% among students in secular schools in Scotland to 27% among students in secular schools in London.

Influence of the media on beliefs about Christian denominations

The fourth issue concerned the way in which some students spoke about how they felt that the media influenced their beliefs about other denominations.

> I was happy to see [the Bloody Sunday Report] shown [on tv] because it shows people that things have changed and that it's been looked into and it's not going on any more like I actually found it quite interesting to hear what they were saying. I was happy to see it on tv./It was nice to know they were trying to do something. (Northern Ireland, Religious School)

> Even Christianity, if you think about it like the fact that just recently ...they're condemning the Pope for not condemning some of the sexual abuse and stuff- some of these things are just blown out of proportion and I guess because Britain's a more secular society and a lot of societies are more secular now than they were before, that plays a big part. (England, Secular school)

The quantitative study checked the extent to which students believed that the media influenced their beliefs about Christian denominations by asking the questions: 'Television has influenced my views about Catholics.'; 'Television has influenced my views about Protestants.'; 'The internet has influenced my views about Catholics'; and 'The internet has influenced my views about Protestants'.

Tables 11.62 and 11.63 demonstrate that the television has more influence in shaping views about Protestants and Catholics among students in Northern Ireland than in the other four nations. In secular schools, 37% of students in Northern Ireland say that television has influenced their views about Protestants, compared with between 13% and 15% in the other four nations; 37% of students in Northern Ireland say that television has influenced their views about Catholics, compared with between 14% and 20% in the other four nations. A similar pattern emerges in

religious schools. In religious schools, 45% of students in Northern Ireland say that television has influenced their views about Protestants, compared with between 14% and 19% in the other four nations; 46% say that television has influenced their views about Catholics, compared with between 21% and 26% in the other four nations.

Tables 11.64 and 11.65 demonstrated that similar patterns exist in respect of the influence of the internet.

Influence from Religion

In terms of the broad theme of religion in general which was raised by the students, four issues emerged as especially salient from the qualitative study. These were religion influencing the life of the individual, religion influencing decision making, and the values of a religion shaping the identity of the individual.

Religion influencing the life of the individual

The first issue concerned the way in which some students spoke about how they believed that their religion had influenced and shaped their lives.

> You kind of go to church and they're talking, talking and you're going like 'yeah, yeah, yeah' like trying to push out what they're saying, but then like when you get home and you actually do reflect on it then you think, 'yes, hold on, I could do this, I could do that' or 'this affects my life in this way and I can change it how'. (London, religious school)

> What people believe is right is set by their religion ... So if we didn't have religion people would have no sense of where their moral values lie because religion has such an impact on people's lives. (Northern Ireland, Religious School)

The quantitative study checked the extent to which the students believed that their religion had shaped their lives by asking the question: 'My life has been shaped by religious faith'.

Table 11.66 demonstrated that religious faith has greatest impact on the lives of students in Northern Ireland and London, and least impact in Scotland. In secular schools, 39% of students in London and 38% in Northern Ireland feel that their life

has been shaped by religious faith, compared with 16% in England, 12% in Wales, and 9% in Scotland. In religious schools, 38% of students in London and 42% in Northern Ireland feel that their life has been shaped by religious faith compared with 30% in England, 30% in Scotland, and 28% in Wales.

Religion influencing decision making

The second issue concerned the way in which some students spoke about how their religion had influenced their beliefs in terms of the important life decisions which they made.

> If you're a different religion like say an atheist would think that sex before marriage is OK but then if you're a catholic maybe you think it's wrong and stuff like that/ kind of the same like drinking, like most people would believe that drinking's OK but there are some religions that say no, you should never drink or you can drink when you're the right age but you should never get drunk. (Northern Ireland, Religious School)

The quantitative study checked how many of the students believed that religion in general had influenced the important life decisions which they made by asking the question: 'When making important decisions in my life my faith plays a major role'.

Table 11.67 demonstrates that faith plays a more central role in students' decision-making in London and Northern Ireland than in the other four nations. In secular schools, 39% of students in London and 34% in Northern Ireland agree that, when making important decisions in their life, their faith plays a major role, compared with 13% in England, 11% in Scotland, and 10% in Wales. In religious schools, 32% of students in London and 30% in Northern Ireland agree that, when making important decisions in their life, their faith plays a major role, compared with 25% in England, 25% in Scotland, and 22% in Wales.

Religion influencing a sense of identity

The fourth issue concerned the way in which some students spoke about how they felt that their religion had helped them to value their sense of identity.

> In a way [religion] does play a big part in my life because in a way it's half of me – it's like who I am so it does play a big part for me even outside school and I have to act and speak according to what I've been told to do by my religion. (Scotland, Secular school)
>
> People who are brought up religious ...they behave in a certain way and we kind of pick that up straight away like immediately pick up there's something about the way they behave – especially if they're from the same religion. (England, Secular school)

The quantitative study checked the extent to which students believed that religion encouraged them to value their sense of identity by asking the question: 'My religious identity is important to me'.

Table 11.68 demonstrated that religious identity is more important to students in London and Northern Ireland than in the other four nations, and more important to students in religious schools than in secular schools. In secular schools, 52% of students in London and 48% in Northern Ireland feel that their religious identity is important to them, compared with 21% in England, 15% in Wales, and 14% in Scotland. In Northern Ireland, England, Wales, and Scotland, the proportion of students who feel their religious identity is important to them is higher in religious schools than in secular schools. In Northern Ireland the proportion increases from 48% to 53%, in England from 21% to 33%, in Wales from 15% to 33% and in Scotland from 14% to 34%. In London, however, the opposite is the case. While 52% of students in London feel that their religious identity is important to them, the proportion falls to 43% in religious schools.

Conclusion

Chapter eleven has examined the qualitative data and learnt that young people discussed the factors which influenced their beliefs about other groups of people in considerable detail, particularly influence of parents, influence of peers and friends,

influence of school, and influence of media. These topics were deemed significant enough to warrant the quantitative questionnaire developing questions to provide further data on these themes. The discussion and findings of the data generate two conclusions which support the emerging patterns from previous conclusions about nation and school type.

The first conclusion is that the influences on and of religion on the lives of young people do differ according to nation with London and Northern Ireland being the nations which differ from the other nations of the United Kingdom. This demonstrates that student awareness of religion differs according to nation in the same way that social context and religious belief differ according to nation. These national differences highlight how the national diversity of the United Kingdom has influenced students' attitudes toward religion in general and other religious groups in particular, and why they may have the attitudes that they do about others. The finding that responses from students in London and Northern Ireland differ from the rest of the United Kingdom is of importance for the dissertation as it continues to support the emerging pattern that students in London and Northern Ireland not only have different backgrounds, but different attitudes to religion, religious groups and denominations than their peers in the rest of the United Kingdom. This will be expanded upon in the attitudes discussed in the next chapter.

The second conclusion is that young people's awareness of the influences on their views concerning religion and other religious groups does differ according to the type of school which they attend. The data demonstrates that students attending religious schools are more aware of the influences which affect their beliefs about religion, other religious groups, and Christian denominations. This data shows how influential a school type can be in its ability to shape the beliefs and attitudes of the young people attending that school and relates back to the discussion concerning the

role of religion within the education system. This conclusion is of importance because the implication is that students from different schools have an awareness of influences, and therefore may provide further background for understanding different attitudes toward religious diversity in the two forthcoming chapters.

With these two conclusions about influences on and of religion in mind which build on the background of the students from information gained in previous chapters, the next chapter will draw together what has been learnt about social context, religious beliefs and influences on their beliefs about others, and whether or not this is affected by nation and school type by discussing the broader more generalised attitudes toward religious diversity.

12. Attitudes toward religious diversity: the broader views

Introduction

This chapter discusses the theme of attitudes toward religious diversity in terms of broad views about religious diversity in the world. Four broad themes will be discussed which were raised by the students when talking about attitudes toward religious diversity. These were the negative impact which religious diversity has on the world, the positive impact which religious diversity has on the world, the desire of the individual to broaden their understanding of religious diversity, and concerns, attitudes and stereotypes about religious diversity. This chapter examines the sources of these themes from the qualitative material, using examples to support the inclusion of the themes, before demonstrating how the quantitative data interacts with and enhances the information gained from the qualitative research.

Negative impact of religious diversity on the world

In terms of the broad theme of the negative impact of religious diversity on the world which was raised by the students, four issues emerged as especially salient from the qualitative study. These were the negative impact of religion in general, the negative impact of other faiths, the negative impact of Christian denominations, and the negative impact of religious rejection on the world.

Negative impact of religion in general

The first issue concerned the way in which some students spoke about how religion in general was the cause of harmful activity in the world.

> When religion consumes their lives. I know that sounds a bit … harsh and [like an] atheist view, but I believe if […] religion is in front of everything else in certain people's lives […] it could become a bad thing. (London, secular school)

> I think if some people start judging other people based on what religion they are, and if their religion is different to the one that they believe, that causes a lot of problems. (London, secular school)

> If it [religion] wasn't like it's spoken about people wouldn't compare and see which one was wrong or right or whatever there wouldn't be as many fights as such. (Scotland, religious school)

> It's just a load of people squabbling over their ideas of what's going to happen when you die, who's supposed to be the real god and all that. (England, secular school)

The quantitative study checked the extent to which the students believed that religion in general had a negative impact on the world by asking the question: 'Religion brings more conflict than peace'.

Table 12.1 demonstrates that the highest level of endorsement of the view that religion brings more conflict than peace occurs in Northern Ireland. In secular schools this view is taken by 52% of the students in Northern Ireland, compared with 51% in Wales, 47% in London, 44% in England and 40% in Scotland. In religious schools this view is taken by 57% of the students in Northern Ireland, compared with 49% in London, 45% in Wales, 44% in Scotland, and 42% in England.

Negative impact of world faiths on the world

The second issue concerned the way in which some students spoke about how world faiths were the cause of harmful activity in the world.

> All these religions, they cause conflict, but at the end of the day they all believe in God so … […] Except for them [the Buddhists], but there shouldn't be any conflict, it's something that they should value and something that they should be proud of and work together. (Wales, secular school)

> People get the wrong idea because I used to think that Jews were really wrong. I used to think that Jews were really bad and it was their fault that the world war happened. […] I don't know [why I thought that]; it's like when I was in … [primary] school, I used to think really strongly that it was [the] Jews' fault that loads of people died and it wasn't until later on that I found out that it was actually them that were being [ab]used. (Wales, secular school)

The quantitative study checked the extent to which the students believed that world faiths had a negative impact on the world by asking the questions: 'A lot of harm is done in the world by Buddhists, Christians, Hindus, Jews, Muslims, and Sikhs'.

Tables 12.2 through to 12.7 demonstrate that there is not a great deal of variation in response to the set of questions according either to nation or to type of school. The level of response does, however, vary from one religious group to another. Overall, the students rate Muslims and Christians more negatively than the other faith traditions. Thus, between 8% and 13% of the students agree that a lot of harm is done in the world by Buddhists; between 11% and 15% agree that a lot of harm is done in the world by Hindus; between 10% and 15% agree that a lot of harm is done in the world by Sikhs; and between 13% and 19% agree that a lot of harm is done in the world by Jews. The proportions then rise to between 12% and 21% who agree that a lot of harm is done in the world by Christians; and to between 30% and 48% who agree that a lot of harm is done in the world by Muslims.

Negative impact of Christian denominations on the world

The third issue concerned the way in which some students spoke about how denominations of Christianity were the cause of harmful activity in the world.

> Some people were brought up not to like Protestants because of the Troubles. Where we were we were brought up not to respect Protestants because they used to always fight/R: yeah from when we were just kids/ A: You just hear it where you live and the slogans people use/G: Like people saying bad things about them just made us think they were bad. (Northern Ireland, religious school)

> I live in a Catholic area but all around us it's all Protestants and years ago there used to be loads of ratting and fighting and stuff but there isn't really as much any more ...it's calmed down a lot from what it was. I think it's just because they don't really bother anymore. (Northern Ireland, religious school)

> All like the IRA it's groups like that got started because Catholics couldn't get jobs anywhere, and you know the Bloody Sunday thing they're all talking about, my gran told me that that happened in a protest and it was for rights because they couldn't get jobs and the newspapers said, 'Job wanted, Catholics need not apply' ... and it all comes from that and all of the groups started from that because they wanted the jobs and they wanted the rights and they would do anything for it. (Northern Ireland, Religious School)

The quantitative study checked the extent to which the students believed that Christian denominations had a negative impact on the world by asking the questions: 'A lot of harm is done in the world by Protestants'; and 'A lot of harm is done in the world by Catholics'.

Tables 12.8 and 12.9 demonstrate that the highest level of endorsement of the views that a lot of harm is done in the world by Protestants and Catholics occurs in Northern Ireland. Thus, in secular schools, 33% of pupils in Northern Ireland agree that a lot of harm is done in the world by Protestants, compared with 18% in Scotland, 17% in Wales, 15% in England, and 11% in London. In secular schools, 38% of students in Northern Ireland agree that a lot of harm is done in the world by Catholics, compared with 18% in Scotland, 18% in England, 17% in Wales and 12% in London. In religious schools, 37% of students in Northern Ireland agree that a lot of harm is done in the world by Protestants, compared with 20% in Scotland, 15% in London, 15% in England, and 13% in Wales. In religious schools, 28% of students in Northern Ireland agree that a lot of harm is done in the world by Catholics, compared with 17% in England, 16% in Scotland, 16% in London, and 15% in Wales.

Negative impact of rejection of religion

The fourth issue concerned the way in which some students spoke about how rejection of religion contributed to harmful activity in the world.

> I think it's easier [for a Christian] to understand like atheists or Buddhists or whatever than perhaps an atheist would be able to understand a Christian. You see the total kind of indignance and outrage on someone who doesn't believe in God when you talk about it whereas I think being a Christian makes you more accepting and a lot more kind of open arms and 'well that's your thing' I mean you don't get Christians attacking atheists in the press like Dawkins but you get atheists attacking Christians. (England, religious school)

The quantitative study checked the extent to which the students believed that rejection of religion had a negative impact on the world by asking the questions: 'A lot of harm is done in the world by Atheists'; and 'A lot of harm is done in the world by Humanists'.

Tables 12.10 and 12.11 demonstrate that there is no great variation in the level of endorsement given to these two questions according to nation or according to school type. Overall, between 11% and 20% of the students take the view that a lot of harm is done in the world by Atheists, and between 9% and 13% take the view that a lot of harm is done in the world by Humanists.

Positive impact of religious diversity on the world

In terms of the broad theme of the positive impact of religious diversity on the world which was raised by the students, three issues emerged as especially salient from the qualitative study. These were the positive impact of world faiths, the positive impact of Christian denominations, and the positive impact of religious rejection on the world.

Positive impact of world faiths on the world

The first issue concerned the way in which some students spoke about how other world faiths provided positive activity in the world.

> They all seem to have a similar sort of moral law, so they're not actually all that different, that's from what I've noticed, so they all kind of have the same sort of passageway and they're slightly veering off from each other. (London, Secular school)

> In a way, yeah, but … I believe there is a God a long time and they've believed it for time, so I'm not going to say, 'oh you're **wrong**' or anything like that, but they still believe in God, that's the main thing, that they believe in God and they live their life right and they don't go out killing people or robbing, stuff like that. They just live their life right and do right things and not like change the world for [the] wrong reasons. (London, secular school)

The quantitative study checked the extent to which the students believed that world faiths provided examples of positive activity in the world by asking the questions: 'A lot of good is done in the world by Buddhists, Christians, Hindus, Jews, Muslims, and Sikhs'.

Tables 12.12 through to 12.17 demonstrate that responses to the question are not merely a mirror image of responses to the questions in tables 13.2 through to 13.7. These data show that belief that good is done in the world by Buddhists, Hindus, Jews and Sikhs are most positively endorsed in London and Northern Ireland. For example, in secular schools 39% of students in London and 34% in Northern Ireland agree that a lot of good is done in the world by Hindus, compared with 31% in England, 22% in Wales, and 21% in Scotland. In religious schools, 36% of students in London and 33% in Northern Ireland agree that a lot of good is done in the world by Hindus, compared with 28% in England, 26% in Wales, and 25% in Scotland. Overall, Christianity is rated most highly among the six religious traditions, but there is considerable variation between the nations. In secular schools, 72% of students in Northern Ireland agree that a lot of good is done in the world by Christians, compared with 55% in London, 49% in England, 43% in Wales, and 36% in Scotland. In religious schools, 71% of students in London and 68% in Northern Ireland agree that a lot of good is done in the world by Christians, compared with 62% in Wales, 59% in England and 48% in Scotland. Views on Muslims also vary according to nation. In secular schools, 37% of students in London agree that a lot of good is done in the world by Muslims, compared with 32% in Northern Ireland, 28% in England, 19% in Scotland and 18% in Wales. In religious schools, 31% of students in Northern Ireland, 27% in London, 25% in Scotland, 24% in England and 23% in Wales agree that a lot of good is done in the world by Muslims.

Positive impact of Christian denominations on the world

The second issue concerned the way in which some students spoke about how Christian denominations provided positive activity in the world.

> We have integration week in March and it's like everybody has mixed form classes you get put in these different form classes and you play games and answer questions and then workshops go on throughout the week as well. And we do another thing that's called the Unity Project and I went to America with the schools and we mix with Americans and different religions and we talk about all this – talk about hatred and that. (Northern Ireland, Religious school)
>
> The government's doing more about it – the peace process and things that they've brought in and it's calmer now. (Northern Ireland, Religious School)
> With our religion teacher we went on a residential with [X School] boys – they were Protestants and we got along [these projects] have really helped. (Northern Ireland, Religious school)

The quantitative study checked the extent to which the students believed that Christian denominations provided examples of positive activity in the world by asking the questions: 'A lot of good is done in the world by Catholics'; and 'A lot of good is done in the world by Protestants'.

Tables 12.18 and 12.19 demonstrate that, just as the most negative assessment of Christian denominations was voiced in Northern Ireland, so the most positive assessment is voiced in Northern Ireland as well. Thus, in secular schools, in Northern Ireland 45% of students agree that a lot of good is done in the world by Catholics, compared with 38% in London, 33% in England, 25% in Scotland, and 24% in Wales. In secular schools, in Northern Ireland 53% of students agree that a lot of good is done in the world by Protestants, compared with 31% in London, 31% in England, 23% in Scotland, and 23% in Wales. In religious schools, 65% of students in Northern Ireland agree that a lot of good is done in the world by Catholics, compared with 50% in Scotland, 50% in Wales, 48% in London, and 45% in England. In religious schools, 49% of students in Northern Ireland agree that a lot of good is done in the world by Protestants, compared with 39% in London, 34% in England, 34% in Wales, and 29% in Scotland.

Positive impact of rejection of religion on the world

The third issue concerned the way in which some students spoke about how rejection of religion provided examples of positive activity in the world.

> You don't have to be religious to have a general sense of morality - do as you would be done by I think that is something that is essentially innate to human beings along with our immorality and our nastier aspects. (England, Religious school)

> With atheists just because they don't believe in the god it doesn't mean they can't take the Christian beliefs like love your neighbour as you would yourself, do not kill, do not steal and the 5 pillars of Islam – just give to charity – one of the pillars – you can take bits and bobs from each religion and you'd still be on a boat you'd still be trying to reach eudaemonia. (England, Religious School)

> Because I think society teaches even people who are atheists like that they're supposed to be respectful to one another, so even if they don't have a religion, they still know where they are. (London, secular school)

The quantitative study checked the extent to which the students believed that rejection of religion provided examples of positive activity in the world by asking the questions: 'A lot of good is done in the world by Atheists'; and 'A lot of good is done in the world by Humanists'.

Tables 12.20 and 12.21 demonstrate that there is little consistent variation in attitudes towards Atheists and Humanists according to nation or according to type of school. Overall, between 23% and 32% of the students agree that a lot of good is done in the world by Atheists, and between 21% and 35% of the students agree that there is a lot of good done in the world by Humanists.

Desire to broaden understanding about religious diversity

In terms of the third broad theme of broadening understanding concerning religious diversity, three issues emerged as especially salient from the qualitative study. These were broadening understanding about other world faiths, broadening understanding about Christian denominations, and broadening understanding about rejection of religion.

Desire to broaden understanding about world faiths

The first issue concerned the way in which the students spoke about their interest in broadening their understanding about world faiths.

> I think it's important because this is a Catholic school and I think we should learn about other religions too to be more aware and respect other people more say if like we meet someone that believes in a different religion then maybe we could try to understand them better than just say they're different or they're worse or whatever – I don't think that anyway but some people might because they would have never learnt about their religion before. (Scotland, religious school)

> When people say 'religion' to me, the first thing that comes to my mind is Christianity because it's what I know, but it's not something that I just want to know. I want to know about other religions. Like we had a teacher who come in who was actually Jewish and everyone was just so fascinated with his culture and the way he was and the way he dressed and stuff, it was just so fascinating. (England, secular school)

> I personally think [that] because we haven't been brought up with different religions and all that, some of them will think it's a bit weird and they will start wondering, but I think quite a few of the kids in school **do** respect other religions and I think they will just carry on and I think they will be fascinated to learn about these other people, because we only really learn about Christianity in school, but if we learnt more about different religions, we'd accept them more in the community. (Wales, secular school)

The quantitative study checked the extent to which the students were interested in broadening their understanding about world faiths by asking the question: 'I am interested in finding out about Buddhists, Christians, Hindus, Jews, Muslims, and Sikhs'.

Tables 12.22 through to 12.27 demonstrate the highest level of interest in finding out about all six world faiths is among students in Northern Ireland and London. Moreover, the level of interest does not vary greatly from one religion to another. For example, in secular schools, 48% of students in Northern Ireland and 44% in London are interested in finding out about Buddhists, compared with 37% in England, 33% in Wales and 26% in Scotland; 44% of students in London and 43% in Northern Ireland are interested in finding out about Muslims, compared with 31% in England, 27% in Wales and 22% in Scotland. In religious schools, 47% of students in Northern Ireland and 45% in London are interested in finding out about Buddhists, compared with 40% in Wales, 34% in England, and 34% in Scotland; 44% of students in Northern Ireland and 40% in London are interested in finding out

about Muslims, compared with 37% in Wales, 32% in Scotland, and 29% in England.

Desire to broaden understanding about Christian denominations

The second issue concerned the way in which the students spoke about their interest in broadening their understanding about Christian denominations.

> You still want to learn about being a Catholic but you want to make other friends, Protestant friends, and find out about them. (Northern Ireland, Religious school)

The quantitative study checked the extent to which the students were interested in broadening their understanding about Christian denominations by asking the question: 'I am interested in finding out about Protestants'; and 'I am interested in finding out about Catholics'.

Tables 12.28 and 12.29 demonstrate that interest in finding out about Catholics and Protestants is also highest in Northern Ireland, followed by London. In secular schools, 55% of students in Northern Ireland and 37% in London are interested in finding out about Protestants, compared with 27% in England, 25% in Wales and 23% in Scotland. In secular schools, 51% of students in Northern Ireland and 40% in London are interested in finding out about Catholics, compared with 30% in England, 27% in Wales and 23% in Scotland. In religious schools, 48% of students in Northern Ireland are interested in finding out about Protestants compared with 33% in London, 33% in Wales, 33% in Scotland and 28% in England. In religious schools, 55% of students in Northern Ireland are interested in finding out about Catholics, compared with 46% in Scotland, 40% in Wales, 39% in London and 32% in England.

Desire to broaden understanding about rejection of religion

The third issue concerned the way in which the students spoke about their interest in broadening their understanding about rejection of religion.

> … You get to see it from another person's view and then I think it's quite interesting to understand why people don't believe in God (London, secular school)

> So I think definitely that if you are an atheist just because you're an atheist it doesn't mean you don't want to know about any religion because you could say I definitely want to know about what I'm not believing in because some of the ideas in religions actually do make sense – I mean believing in something that we have no idea exists is quite farfetched but other ideas in it do make sense. (England, Religious school)

The quantitative study checked the extent to which the students were interested in broadening their understanding about rejection of religion by asking the question: 'I am interested in finding out about Atheists'; and 'I am interested in finding out about Humanists'.

Tables 12.30 and 12.31 demonstrate that interest in finding out about Atheists and Humanists was also highest in Northern Ireland and London. For example, in secular schools 47% of students in London and 45% in Northern Ireland are interested in finding out about Humanists, compared with 38% in London, 31% in Wales, and 24% in Scotland. In religious schools, 45% of students in Northern Ireland and 43% in London are interested in finding out about Humanists, compared with 38% in Wales, 32% in England and 32% in Scotland.

Concerns, stereotypes and attitudes

In terms of the broad theme of concerns, stereotypes and attitudes which were raised by the students, three issues emerged as especially salient from the qualitative study. These were religion and intolerance, the importance of religious respect, and the importance of religious equality in the world.

Religion and intolerance

The first issue concerned the way in which the students spoke about how they believed that religion could be criticised as a source of intolerance.

> I think people who are very, very strong about their religion will be very stubborn about it and won't really listen to what other people's point of views are. I don't think they'll have a problem with them being there, they just won't take into account what they're saying and reflect on it. (London, Secular school)

The quantitative study checked the extent to which the students believed that religion was a source of intolerance by asking the religion could be criticised as a source of intolerance question: 'Religious people are often more intolerant of others'.

The view that religious people are often more intolerant of others was endorsed by a higher proportion of students in Northern Ireland than elsewhere (see table 12.32). Thus, in secular schools, 38% of students in Northern Ireland agreed that religious people are often more intolerant of others, compared with 32% in Wales, 31% in England, 30% in London, and 25% in Scotland. In religious schools, 40% of students in Northern Ireland agreed that religious people are often more intolerant of others, compared with 33% in London, 28% in England, 28% in Wales and 22% in Scotland.

Importance of religious respect

The second issue concerned the way in which the students spoke about the importance of respect for religious diversity.

> Yeah, we've let them in, I think we respect **their** religion and they should respect ours a tiny bit more, because I think that sometimes you just feel a bit like you can't do some things like what your normal religion would do, because there are other religions around that don't like the concept of us doing that. (England, Secular)

> I disagree. I respect people of other religions, but I'd like to be able to talk to them about it and argue and…—[…]—[…] but if I was with someone of a different faith to mine that I didn't know that well, I'd obviously try harder not to disrespect them, because if I was with a friend they'd know I wasn't trying to, but lots of other people would think differently. (London, secular school)

The quantitative study checked the extent to which the students believed that respect for religious diversity was important by asking the question: 'We must respect all religions'.

Table 12.33 demonstrated that the view that we must respect all religions was endorsed by over 80% of students in both types of schools in Northern Ireland and in London, falling to between 65% and 73% in Wales, between 66% and 72% in England and to between 59% and 66% in Scotland.

Importance of religious equality

The third issue concerned the way in which some students spoke about the importance of religious equality.

> Equality – everybody's - we're all people and we all breathe and all what's the difference why are there categories like we're from this religion and they're from this religion so stay away from them. (Northern Ireland, Religious school)
>
> … Like at Christmas you get two weeks off school and a one day festival and that's just the same like Eid. We're allowed to take a day off school, but it's not everyone, so it's not seen exactly equally between different cultures. (London, Secular school)

The quantitative study checked the extent to which the students believed that religious equality was important by asking the question: 'All religious groups in Britain should have equal rights'; and 'Promoting equality in society is important to me'.

Table 12.34 demonstrated that, in secular schools, concern that all religious groups in Britain should have equal rights was highest in London (77%) and Northern Ireland (74%) and lowest in Scotland (55%), with England (68%) and Wales (61%) coming in between. In religious schools, Northern Ireland (78%) and London (70%) also shared higher endorsement than in the other nations: Wales (67%), Scotland (65%) and England (61%). Table 12.35 shows that endorsement of the view that promoting equality in society is important to me followed a similar

pattern, with Northern Ireland (65% in secular schools and 67% in religious schools) and London (66% in secular schools and 67% in religious schools) leading the way.

Conclusion

Chapter twelve has examined the qualitative data and learnt that young people discussed their attitudes toward religious diversity in considerable detail, particularly the negative and positive impact of religious diversity on the world, their desire to broaden their understanding about religion and other faiths and denominations, and their concerns, stereotypes and attitudes. These matters were deemed significant enough to warrant the quantitative questionnaire developing questions to provide further data on these themes. The answers to the quantitative questions have been crosstabulated according to the five nations and the two different school types. The discussion and findings of the data generate conclusions about nation and school type.

Concerning nation, the conclusion arises that the broader attitudes of students in Northern Ireland and London are different from the broader attitudes of students in the other nations of the United Kingdom. The discovery that students in Northern Ireland have both the most negative and the most positive attitudes toward religious diversity suggest that this may be due to the historical religious divisions in Northern Ireland. The combination of this finding with the finding that the highest desire to broaden understanding about different religious faiths, denominations and non-religious groups, and the positive endorsement for religious respect and equality is among students in Northern Ireland suggests that the young people demonstrate positive attitudes and desires for positive religious diversity rather than negative religious division as a result of their experiences demonstrated by the findings of the previous chapters concerning social context and influences on attitudes toward

religion and other religious groups. The high levels of students in London who are interested in finding out more about other religious groups and the positive attitude toward religious equality and the importance which they play on religious respect suggests that being surrounded by religious diversity has made these students more agreeable to the idea of an increased understanding in order to promote positive attitudes toward religious diversity. This is of importance for the dissertation as it demonstrates the influence that national context can have on attitudes, and how both negative and positive environments can inspire students to leave negative attitudes aside in favour of developing more positive attitudes.

Concerning school type, the data concludes that, unlike previous chapters which exhibited clear differences between school type and awareness of context, belief, and influences, the influence of school type rarely seems to affect broader attitudes toward religious diversity. The two cases for exception are first that students from religious schools often endorse more highly their view that good is done in the world by Catholics and Protestants which may be a direct result of the positive slant which the students have received from the school, and second that they highly endorse their desire to learn more about Catholics and Protestants. This may suggest a desire to learn about the denomination which they are not part of because of the denominational focus of the school. This suggests that the broader attitudes concerning religious diversity are not affected by school type, but where they are, schools with a religious character have a responsibility to deliver a more rounded education about different denominations to their students. This is of importance for the thesis particularly in its ability to identify areas in which denominational division is an issue. These two findings give an insight into the broader attitudes toward religious diversity as perceived by the students. The next chapter will assess the

more focused attitudes toward religious diversity which have a daily influence on the lives of the young people.

13. Attitudes toward religious diversity: The immediate context

Introduction

This chapter discusses the theme of attitudes toward religious diversity within the immediate context of the daily lives of the young people. Three broad themes will be discussed which were raised by the students when talking about attitudes toward religious diversity. These were religious diversity and school, religious diversity and the local environment, and religious diversity and personal relationships. This chapter examines the sources of these themes from the qualitative material, using examples to support the inclusion of the themes, before demonstrating how the quantitative data interacts with and enhances the information gained from the qualitative research.

Religious diversity in school

In terms of the broad theme of religious diversity in school which was raised by the students, three issues emerged as especially salient from the qualitative study. These were tangible signs of religious diversity in school, attitudes toward the school curriculum, and attitudes toward school ethos.

Tangible signs of religious diversity in school

The first issue concerned the way in which some students spoke about the visibility of religion through the visibility of religious symbols.

> Jewish people wear the hats and stuff like that. I don't really know what Buddhists do actually. Don't they wear orange suit things and go to some place? And Christians, you can have a cross and sometimes they go to church or some don't. (England, secular school)

> Like with Muslims you often see them wearing their headdresses but what I want to know is how come if we go over to their country and we say practice our faith we can be put in prison and tortured but if they come over here we let them wear their head bands and we

> let them worship but there's no force but over in some countries Christians are being prosecuted by Muslims but I don't think it's fair that they have rights but the Christians don't. (Northern Ireland, Religious school)
>
> When I went to England [Bridgewater]...I couldn't get over the number of people with coloured skin or the number of people I saw with head dresses cos like here it'd be sort of rare. (Northern Ireland, Religious school)

The quantitative study checked the student attitudes toward the physical visibility of religion within the context of the school environment by asking the questions: 'Christians should be allowed to wear crosses in school'; 'Muslims should be allowed to wear the headscarf in school'; 'Muslims should be allowed to wear the Burka in school'; 'Muslims should be allowed to wear the Niqab in school'; Sikhs should be allowed to wear the Turban in school'; 'Sikhs should be allowed to wear the Kara in School'; 'Jews should be allowed to wear the Star of David in School'; 'Sikhs should be allowed to wear the Kirpan in School'; 'Jews should be allowed to wear the Kippah/ Yamulke in school'; and 'Hindus should be allowed to wear the Bindi in School'.

Tables 13.1 through to 13.10 demonstrate that attitudes toward visible signs of religious dress within school vary according to nation, type of school and religion. Thus, differences can be illustrated by reference to some specific examples. In secular schools, acceptance of the Christian cross varies from 76% of students in London to 50% in Scotland, with England at 68%, Northern Ireland at 67% and Wales at 56%. In secular schools, acceptance of the Muslim headscarf varies from 75% of students in London to 49% in Scotland, with Northern Ireland at 65%, England at 63% and Wales at 53%. The differences in student attitudes in secular schools and in religious schools vary from nation to nation. For example, in Wales and Scotland students in religious schools are *more* accepting of the Muslim headscarf than students in secular schools: in Scotland 55% compared with 49%, and in Wales 57% compared with 53%. In London and England students in religious

schools are *less* accepting of the Muslim headscarf than students in secular schools: in London 68% compared with 75%, and in England 49% compared with 63%.

School curriculum content

The second issue concerned the way in which some students spoke about their attitudes concerning the content of the school curriculum with particular reference to religious Education and citizenship.

> I first learnt about different religions in school, like year 5 or 6, [when I was] like 9 or 10. (Wales, religious school)

> In citizenship I think we cover all the religions – we just like learn what they expect and how they worship. It was in the first year. In the first year we learnt about Muslims. (Northern Ireland, Religious school)

> [RE is] based on every religion not focussed on one more than another because it's unfair just because there's a majority of one religion shouldn't mean that one religion gets more focussed on – it wouldn't really be fair on other people. (Northern Ireland, Religious School)

The quantitative checked the student attitudes toward the content of the school curriculum by asking the questions: 'Religious Education should be taught in school'; 'Citizenship should be taught in school'; and 'Learning about different religions in school is interesting'.

Table 13.11 demonstrates that in secular schools there is much lower student support for religious education in Scotland than in the other nations. Thus, just 35% of students in secular schools in Scotland agree that religious education should be taught in school, compared with 51% in Wales, 60% in England, 64% in Northern Ireland and 66% in London. In religious schools there is less variation among the nations, with 56% agreement in England, 56% in Scotland, 63% in Wales, 67% in Northern Ireland and 70% in London.

Table 13.12 demonstrates that overall there is less support for citizenship education than for religious education across all five nations and both types of school. For example, while just 35% of students in secular schools in Scotland agree

that religious education should be taught in schools, the proportion falls to 29% who agree that citizenship should be taught in schools. While 66% of students in secular schools in London agree that religious education should be taught in schools, the proportion falls to 46% who agree that citizenship should be taught in schools.

Table 13.13 demonstrates that views on learning about different religions in schools follow the same trajectory as views on religious education. Thus, in secular schools, just 30% of students in Scotland agree that learning about different religions in schools is interesting, compared with 43% in Wales, 48% in England, 60% in Northern Ireland and 63% in London.

School ethos

The third issue concerned the way in which some students spoke about the religious ethos of their schools and the opportunity for religious encounter which this provided.

> I kind of disagree with having mixed religions in the school, because I'm for a Christian school and when I signed up for this school, it said it was a Christian school, and I want a Christian school. I respected people's religion, but I wanna stay Christian. (England, secular school)
>
> I just think you shouldn't have this Catholic only school, Muslim only school. You're not there to just be in your religion, you're there to learn and you should just go in one school to learn, that's it. (England, secular school)
>
> If you were still here [rather than in a Muslim school] and other people all knew about your religion that would actually be better and people would understand you more and get you to explain everything and they'll understand you more. You feel more special. (Northern Ireland, religious school)
>
> I would like to go [to Islamic school] because I'm doing Christianity here in religion whereas I would want to do Islam, that's why I would prefer there was an Islamic school. (Northern Ireland, religious school)

The quantitative study checked attitudes toward school ethos by asking the questions: 'I am in favour of Christian schools'; and 'I am in favour of Muslim schools'.

Table 13.14 demonstrated that across the five nations there is a higher level of support for Christian schools among students in religious schools than in secular schools: in England 50% compared with 26%; in Northern Ireland 62% compared with 48%; in Scotland 45% compared with 21%; in Wales 53% compared with 32%; and in London 62% compared with 38%. Table 14.15, on the other hand shows that there is little difference in the level of support for Muslim schools voiced by students in religious schools and in secular schools: in England 19% and 17%; in Northern Ireland 22% and 20%; in Scotland 23% and 17%; in Wales 22% and 20%; and in London; 27% and 24%.

Religious diversity and the local environment

In terms of the broad theme of religious diversity and the local environment which was raised by the students, three themes emerged as especially salient from the qualitative study. These were attitudes toward those from different religious backgrounds in the local environment, attitudes toward those from different countries and racial backgrounds in the local environment, and attitudes toward those from different Christian denominations in the local environment.

Different religious backgrounds in the local environment

The first issue concerned the way in which some students spoke about their attitudes toward different religious backgrounds in the local environment.

> Yeah in a way it does [make a difference where you live]; when you're off school for a religious occasions, if you don't have a lot of people who are the same religion around you, then you might feel isolated; but in my area I'm lucky because I have lots of people who are the same religion and so when I take a day off to celebrate religious occasions, I have people to celebrate with. (London, secular school)

> From a very young age I was brought up in like a **mixed** religion part of an area and … even before we discussed this in primary school, I knew lots about religion. (England, secular school)

The quantitative study checked the extent to which the students believed that the presence of different religions within their environment was a positive thing by asking the question: 'People from different religious backgrounds make where I live an interesting place'.

The highest endorsement of this item came from students in London (see table 13.16). In secular schools, 58% of students in London agreed that people from different religious backgrounds make where they live an interesting place, compared with 48% in Northern Ireland, 44% in England, 36% in Wales and 28% in Scotland. In religious schools, 47% of students in London agreed that people from different religious backgrounds make where they live an interesting place, compared with 43% in Northern Ireland, 37% in Wales, 35% in Scotland, and 34% in England.

Different cultural and racial backgrounds in the local environment

The second issue was the way in which some students spoke about their attitudes toward different cultural and racial backgrounds in the local environment.

> I think we stand out because with our neighbours, sometimes, they bring their ethnic food over to us and sometimes we give them something and there's sort of a divide there, not a divide, but you can notice it more, because we're trading different sort[s] of foods and recipes and what not, so that highlights it. (London, secular school)

> I can [remember when I realised] because I grew up in Egypt and everyone's Muslim, or there's some Christians, but it's Muslims and Christians and everyone looks the same, and when I came to Britain, it was the first time I saw a black person, the first time I saw a Chinese person and things like that. It was a bit of a shock, really, but you get used to it really quickly. I was actually surprised how quickly I adapted. (London, Secular school)

The quantitative study checked how many of the students considered that different cultures and races within the environment was a positive thing by asking the question; 'People who come from different countries make where I live an interesting place'.

The highest endorsement of this item, too, came from students in London (see table 13.17). In secular schools, 61% of students in London agreed that people who

come from different countries make where they live an interesting place, compared with 52% in Northern Ireland, 48% in England, 39% in Wales, and 30% in Scotland. In religious schools, 55% of students in London agreed that people who came from different countries make where they live an interesting place, compared with 47% in Northern Ireland, 42% in Wales, 39% in England, and 38% in Scotland.

Different Christian denominations in the local environment

The third issue concerned the way in which some students spoke about their attitudes toward different Christian denominations in the local environment.

> People don't want others living in our country. They believe that the British came over and took over our country and they don't want them here or something because they changed like the name of Londonderry and people don't like it and they don't want peace until it's sorted. (Northern Ireland, Religious School).

> There is still a divide although it is getting better it is still there, you can almost sense it whenever you're walking down ...like a rough part of town like where's there's big murals and flags and things like that, there is always people standing on street corners and it can be sort of intimidating. (Northern Ireland, Religious school)

The quantitative study checked the students' attitudes toward different Christian denominations in their local environment by asking the question: 'I would not like to live next door to Catholics'; and 'I would not like to live next door to Protestants'.

Table 13.18 demonstrated that, across the five nations, between 5% and 13% of students say that they would not like to live next door to Catholics. The highest agreement with this statement (13%) was voiced by students in secular schools in Wales. Table 13.19 demonstrated that, across the five nations, between 6% and 17% of students say that they would not like to live next door to Protestants. The highest agreement with the statement (17%) was voiced by students in religious schools in Northern Ireland.

Diversity in personal relationships

In terms of the third broad theme of diversity and personal relationships, three issues emerged as especially salient from the qualitative study. These were relationships with those from different faiths, relationships with those from different Christian denominations, and relationships with those from different racial backgrounds.

Relationships with those from different faiths

The first issue concerned the way in which some students spoke about relationships which they had or potential relationships which they would be happy to have with those from different religious faiths.

> I definitely think if you've got a religion and you find someone who's the same religion, it's sort of like a relationship start or a bonding point, because you can both share what you believe in. I don't think it hinders too much, if you've got different religions, but if you always talk about it, then maybe one person will get frustrated about the topic, but I don't think it's a bad thing not to be friends with other people of different religions. (London, secular school)

> It depends on the person because you could be a Muslim and a Christian and that Muslim could like that Christian and that Christian could like that Muslim, but that's depending on the person, not on the religion, but then you could have a person that is Muslim and Christian, but their own personality just does not like that person, and that one person doesn't like that person so…—[So, again, religion is just one element?]—Yeah, I think it depends more on the person. (London, secular school)

> Like my Mum said to me she's like, 'if you do find someone as long as he's Muslim you can marry him I'm not going to force you to marry someone you don't want to' and she's had this talk with me and my brothers – it's not a forceful thing just when you're ready because it's a really big decision but thank God she's not that strict in this kind of situation. (Scotland, religious school)

> I think if I was going to have a boyfriend I would think if it's a right decision or a wrong decision because I know that it's a wrong decision – you're not supposed to have boyfriends because in the religion it's arranged. (Northern Ireland, Religious School)

The quantitative study checked the extent to which students would be willing to engage in relationships with those from different faiths by asking the question: 'I would be happy to go out with someone from a different faith'. The quantitative also checked the extent of attitudes toward relationships of close relatives by asking the question; 'I would be happy about a close relative marrying someone from a different faith.'

According to table 13.20, openness to going out with someone from a different faith varied from 46% to 71% across the five nations and the two types of schools. In secular schools, greatest openness was shown in Northern Ireland at 65%, falling to 60% in England, 59% in London, 53% in Wales, and 46% in Scotland. In religious schools, greatest openness was also shown in Northern Ireland at 71%, falling to 65% in Scotland, 59% in London, 57% in Wales, and 49% in England. According to table 14.21 a similar pattern exists in relationship to openness to a close relative marrying someone from a different faith. Here the levels of openness varied from 53% to 73%. In secular schools, greatest openness was shown in Northern Ireland at 69%, falling to 66% in England, 59% in Wales, 57% in London and 53% in Scotland. In religious schools, greatest openness was also shown in Northern Ireland at 73%, falling to 66% in London, 65% in Scotland, 61% in Wales and 55% in England.

Relationships with those from different Christian denominations

The third issue was the way in which some students spoke about relationships which they had or potential relationships which they would be happy to have with those from different Christian denominations.

> I would think of like Catholics in a different way because my Dad used to be funny about Catholics and would never let me go out with one or anything so it made me think about them in a different kind of way and things like – I'd be friends with one of them but would never like marry one – I suppose it changes my perception like my Dad. (Northern Ireland, Secular School)

The quantitative study checked the extent to which students would be willing to engage in relationships with those from different Christian denominations by asking the question: 'I would be happy to go out with someone from a different denomination'. The quantitative also checked the extent of attitudes toward

relationships of close relatives by asking the question; 'I would be happy about a close relative marrying someone from a different denomination.'

Tables 13.22 and 13.23 demonstrate the responses to the proximity questions referring to different denominations follow a similar pattern to the responses to the proximity questions referring to different faiths (see table 13.20 and 13.21). Across the five nations and the two types of schools, openness to going out with someone from a different denomination varied from 52% to 72%. In secular schools, greatest openness was shown in Northern Ireland at 68%, falling to 61% in England, 59% in London, 52% in Wales, and 46% in Scotland. In religious schools, greatest openness was also shown in Northern Ireland at 71% and London at 72%, falling to 64% in Scotland, 57% in Wales and 55% in England. Across the five nations and the two types of schools openness to a close relative marrying someone from a different denomination varied for 45% to 70%. In secular schools, greatest openness was shown in Northern Ireland at 66%, falling to 62% in England, 55% in London, 49% in Wales and 45% in Scotland. In religious schools, greatest openness was shown in London at 70% and Northern at 67%, falling to 56% in Wales, 54% in Scotland and 51% in England.

Relationships with those from different racial backgrounds

The second issue was the way in which some students spoke about relationships which they had or potential relationships which they would be happy to have with those from different racial backgrounds.

> It's because he or she is a nice person, it's not what race they are. (London, secular school)
>
> Some people don't want to go out with other people because of their culture or where they're from or [their] religion. (England, secular school)

The quantitative study checked the extent to which students would be willing to engage in relationships with those from different faiths by asking the question: 'I

would be happy to go out with someone from a different racial background'. The quantitative also checked the extent of attitudes toward relationships of close relatives by asking the question; 'I would be happy about a close relative marrying someone from a different racial background'.

Tables 13.24 and 13.25 demonstrate that openness to people from different racial backgrounds, according to these proximity measures, is also highest in Northern Ireland. Across all five nations and the two types of schools, openness to going out with someone from a different racial background varies from 41% to 67%. In secular schools, greatest openness was shown in Northern Ireland at 64%, falling to 59% in London, 59% in England, 46% in Wales, and 41% in Scotland. In religious schools greatest openness was shown in London at 67% and Northern Ireland at 66%, falling to 57% in Wales, 56% in Scotland, and 50% in England. Across the five nations and the two types of schools, openness to a close relative marrying someone from a different racial background varied from 49% to 72%. In secular schools, greatest openness was shown in Northern Ireland at 70%, falling to 64% in England, 61% in London, 55% in Wales, and 49% in Scotland. In religious schools, greatest openness was shown in Northern Ireland at 73% and London at 72%, falling to 61% in Wales, 60% in Scotland, and 53% in England.

Conclusion

Chapter thirteen has examined the qualitative data and learnt that young people discussed their attitudes toward religious diversity in the sense of how religious diversity has implications for their everyday lives in considerable detail. Of particular note within these conversations were the topics of religious diversity and school, religious diversity and the local environment, and religious diversity and personal relationships. These topics were deemed significant enough to warrant the

quantitative questionnaire developing questions on these subjects. Questions shaped by these topics were crosstabulated with the responses of students from each nation and from each school type within the sample. The discussion and findings of the data generate conclusions concerning the influence of nation, and the influence of school type on attitudes toward religious diversity in the immediate context.

The conclusion arising from the data concerning the influence of nation and the immediate attitudes toward religious diversity demonstrates that, in a similar way to the patterns indicated by the data in previous chapter conclusions, the nations of London and Northern Ireland are different from the other nations of the United Kingdom in terms of the immediate attitudes toward religious diversity. The data demonstrates that in terms of nation, attitudes toward religious diversity are more positive and tolerant in London and Northern Ireland than in the rest of the United Kingdom, especially with regard to curriculum content, local environment, and diversity in personal relationships. This is of importance as it demonstrates the students' awareness of their surroundings and suggests that external influences have been reflected in their attitudes, whether this means an adoption of the attitudes or a reaction against the attitudes of others around them. This also means that the dissertation has been successful in tracing the students' awareness of social context, religious beliefs, awareness of influences and broader religious beliefs to show that they can collectively influence immediate attitudes toward religious diversity from a national perspective.

In terms of school type, the data demonstrates that in terms of school curriculum content, and diversity in personal relationships, students attending religious schools have more positive and tolerant immediate attitudes toward religious diversity than their peers attending secular schools. The only exceptions to this rule are the nations of England and London which suggests that the education system in religious

schools in England differs from the rest of the United Kingdom. This is of importance for the dissertation as it demonstrates that there are differences concerning school types and highlights that in some cases, school type does have an influence on attitudes toward religious diversity. This contributes to the argument which has emerged throughout the dissertation in some cases there are differences in school types which can influence attitudes of young people toward religious diversity. Having drawn these conclusions concerning the immediate attitudes toward religious diversity among young people in the United Kingdom, the next chapter will draw the conclusions of each data chapter together to make final claims about assessing and understanding attitudes toward religious diversity in light of the findings of the literature review and the methodology used to collect the reported findings.

Conclusion

Introduction

This dissertation has mapped the progress of the young people's attitudes toward religious diversity project which identified the increased religious diversity of the population of the United Kingdom within the last century, and noted the lack of empirical research which could assist in assessing and understanding the attitudes of young people aged 13- to 15-years toward this increase in religious diversity. The dissertation addressed this problem in two parts. Part one of the dissertation addressed this problem by discussing how religious diversity is visible in the population of the United Kingdom; the literature which indicated examples of areas in which religious diversity has become apparent through public life; relevant theory and past empirical study; and the mixed methodology and research strategy which was used to gather the data. Part two of the dissertation reported the findings of both the qualitative and quantitative data sets both to assess and understand attitudes toward religious diversity among young people and to assess the influence which nation and school type had on attitudes toward religious diversity, and concluded that nation and school type did influence attitudes toward religious diversity in different ways.

This chapter summarises the findings of each chapter and explains how these chapters are threaded together as a research narrative. This gives weight and background to the findings that national differences and differences in school type are apparent across many different areas of discussion concerning attitudes toward religious diversity which were discussed by the students. This concluding chapter addresses how the earlier chapters of the dissertation stand together as a coherent argument, and as an original contribution to knowledge for studies concerning young

people and religious diversity and within the field of the social scientific study of religion in two ways: first, because of the scale on which the project is conducted; and second, because of the content on which the project produces findings. Finally, the chapter highlights that, in the light of these important findings, implications arise which could generate additional research for future researchers to address. The chapter also raises critical reflections on the project and the implications which this had for the project findings, and how answering these critical reflections could enhance a future research project.

Part one: examining the context

Part one of the dissertation addressed the context in which the research took place by discussing the different theories and observations of the United Kingdom which warranted a study concerning young people's attitudes toward religious diversity to take place. Part one also included the methodology required to address the research question and to gain the answers about young people's attitudes toward religious diversity which were sought.

Examining the religious affiliation of the population of the United Kingdom

Chapter one began to address the question by introducing the three different religion questions included in the 2001 census, and each drew attention to the different emphases of the religion question in Northern Ireland, in Scotland, and in England and Wales. The chapter also examined the data from the answers to these religion questions to profile the religious landscape of the United Kingdom. Comment on this census data includes comment on the general population, the population of young people at the most detailed level possible provided by the census output (the 10- to 15-year-old age group), and the comments which can be made regarding sex

differences among the general population and sex differences among young people. The conclusions from this chapter demonstrate that religious diversity is manifested in different ways across the United Kingdom, for example Christian denominational diversity in Northern Ireland. The conclusion also, however, highlight that the comment on population demographics and particular areas of the United Kingdom are not always clear. This analysis placed the research in a context where an original contribution to knowledge concerning religious diversity in the United Kingdom could be conducted.

Religious diversity reflected in holy days and festivals

Chapter two was the first of three chapters which addressed the visual landscape of the United Kingdom by complementing the statistics demonstrated in chapter one with literature which could give an indication of the tangible nature of religious diversity in the United Kingdom. This first chapter discussed the increased prominence of different holy days and religious festivals celebrated across the nations of the United Kingdom in both a private and public context. This chapter built on the findings of the previous chapter, as by reporting the increase in numbers of people in the United Kingdom who belong to different faiths as reported in the census data it was demonstrated that the number of people in the United Kingdom who wish to celebrate these different festivals has increased. Thus it could be seen that there is a need for awareness of how these holy days and festivals could be celebrated publically in a way which was understood and respected by members of the public in the United Kingdom who might not share the same religious beliefs. This acted as a further justification for a study which addressed young people's attitudes toward religious diversity.

Religious diversity reflected in dress and food

Chapter three addressed a second example of the increasingly visible religiously diverse landscape of the United Kingdom by discussing the literature concerning religious dress and food. The assessment of the literature concluded that the religious rules regarding food and dress laws not only act as a personal reminder to the individual of the doctrines of the faith, but also act as a demonstration of the individual's faith to others. The chapter concludes that both the positive and negative responses to the demands of religious dress and dietary laws from those of different faiths indicates the importance of conducting a study to better understand attitudes toward religious diversity which would potentially succeed in embracing the needs of the majority when discussing matters of fundamental importance such as religious food and religious dress. This also prepared a background literature for the empirical data in part two of the student responses about their attitudes toward religious dress.

Religious diversity reflected in buildings and architecture

Chapter four addressed the third example of the increasingly visible religiously diverse landscape of the United Kingdom by discussing the literature concerning religious buildings and architecture. The chapter concluded that while religious buildings from different religious traditions were becoming more common on the skylines of the United Kingdom, the positive and negative reactions to the presence of these religious buildings showed the warrant for further research which addressed attitudes toward religious diversity. This also prepared a background literature for the student responses which emerged about student attendance at places of religious worship within the findings of the questionnaire which were discussed in chapter ten.

The hidden face of religious diversity

Chapter five developed the three examples of the visibility of religious diversity across the United Kingdom (as demonstrated by holy days and festivals, religious dress and food, and religious buildings and architecture) by moving on to assess the hidden face of religious diversity. This chapter discussed examples of areas of life which historically have been influenced by a religious tradition and have been adapted or modified to meet the needs of the increasingly religious diverse population over the last century. This chapter focused on three specific areas (education, healthcare, and death and dying) and identified the religious role which had historically lay at the heart of them, even if only a few signs remain to indicate that this was so. The chapter then concludes that the change in population demographic means that accommodation needed to be made for this and an understanding of attitudes toward religious diversity was therefore vital. This literature also provided the background for responses about the student religious beliefs about life and death which were discussed in chapter ten, and student attitudes toward education with a particular focus on religious diversity within education as were discussed in chapters nine, eleven and thirteen when looking to understand social contexts, influences on and of religion, and attitudes toward religious diversity within an educational context.

The public significance of religious affiliation

The wealth of literature in chapters two, three and four therefore indicated the change in the United Kingdom from a traditionally Christian mono-cultural society into a multi-religious and multi-cultural society, particularly within the last century. This justified the need for a research project concerning attitudes toward religious diversity, and the preparation for the data in part two of the dissertation. Chapter six

developed this literature review further by discussing the public significance of religious affiliation and what religious affiliation provided in terms of information about individuals, their religion, and their beliefs and values. From the various approaches to self-assigned religious affiliation which were presented, the chapter concluded that selecting the Francis argument for understanding self-assigned religious affiliation was the most appropriate means of understanding beliefs and values within the field of the social-scientific study of religion. This understanding of self-assigned religious affiliation is adopted as a means of understanding attitudes toward religious diversity. The case for this was argued by using examples of previous research projects conducted among young people without religious affiliation, with world faith affiliation, and with denominational affiliation to understand values concerning personal wellbeing, sexual morality, and substance use. This chapter and its conclusions therefore provide a vital link between the findings of census data concerning self-assigned religious affiliation with particular regard to young people and their values in the context of the United Kingdom.

The REDCO project

Having identified the context in which the research takes place and provided samples of literature to support this contextual background from which the young people's attitudes toward religious diversity project arose, chapter seven justified the case for conducting a new project which could complement the findings of previous WRERU projects concerning young people. Chapter seven presented an overview and record of the influence y of the REDCO project which had been conducted by WRERU prior to the AHRC attitudes toward religious diversity project as an example of an existing study concerning young people and attitudes toward religion and other religions. The assessment of the findings and conclusions of the REDCO project

allowed the case to be made that another research project would be necessary to understand the students in the United Kingdom further, alongside the European perspective developed by the REDCO project and with a specific focus on the issue of religious diversity. This chapter also demonstrated the need for a mixed-methods project where research approaches were planned, designed, and analysed collaboratively, which has shaped the methodology of the research reported in this dissertation. Chapter seven also concludes that while the REDCO project does give an indication of attitudes toward religion, it is not representative of the whole of the United Kingdom.

Learning from the qualitative and setting up the quantitative

Chapter eight discusses the methodology and project design to gather the data on which the dissertation reports. This includes the rationale, sampling strategy and design of both the qualitative interview schedule and the quantitative questionnaire. The chapter also focuses on the vital link between understanding where the ideas for the data chapter structure come from through its discussion of the arising themes from the qualitative data which would influence the design of the quantitative study and provide the material for analysis. The understanding of the research design and sampling for both the qualitative and quantitative research methods also indicates the original contribution to knowledge by moving away from previous styles of methodology such as those indicated by the literature discussing the REDCO project in chapter seven. This chapter also provides the link between the two parts of the dissertation as it is the chapter which bears the findings of the previous literature chapters in mind and justifies that the research tools were designed in the light of these findings to answer questions about attitudes toward religious diversity in the data chapters which follow.

Part two: examining the new data

Developing from the materials discussed in of the first part of the dissertation, part two presents the empirical findings of the project data and consists of five data chapters. The five data chapters allowed the findings and conclusions about the young people to progress and develop an accurate portrayal of the young people. The five data chapters all contain quotations from the qualitative interview transcripts which were considered to epitomise the themes and to give a personal student voice to the numerical data which is presented.

The qualitative data found that the students across the different nations and schools responded to the questions in the interview schedule in a way which demonstrated their varying experiences and attitudes in many areas of life which could give an indication of their beliefs, values, and attitudes toward religious diversity.

Social context of young people's lives in the United Kingdom

The first data chapter concerned the social context of the young people and their comments about their lives in the United Kingdom. The data concluded that students in London and Northern Ireland live in noticeably different environments to that of their peers in other parts of the United Kingdom and that social context varies according to school type. Therefore conclusions which can be drawn concerning nation are that perhaps the tangible signs of religious diversity which are present in London and Northern Ireland have made the students more aware of their social context. The conclusions, which can be drawn concerning school type are that religious schools and secular schools may draw on different groups of students. This may mean that different schools attract pupils from different social backgrounds. Additionally the admissions process for religious schools, with the criteria of

students having a religious connection, may suggest why the students at religious schools have such different comments to make concerning their social context.

Religious beliefs of young people

The second data chapter concerned the religious beliefs of the young people and concluded that, concerning nation, the more traditional religious beliefs were to be found among students in London and Northern Ireland. The conclusion which can be drawn from this is that because of the higher concentration of different religious backgrounds in these nations, the more historical religious contexts in these nations and the visible presence of these beliefs in the different religious traditions means that young people feel more comfortable about expressing the traditional religious doctrines of their faith. The finding that school type has an effect of religious belief, particularly with regard to encouraging more traditional religious beliefs among students in secondary schools draws the conclusion that the religious ethos of the school and the religious clientele of the students it attracts means that these doctrines are being adopted by the young people attending religious schools.

The influences on and of religion: Self-identified sources and effects

The third data chapter concerned the self-identified influences on and of religion. The findings concerning nation that students in London and Northern Ireland identified the sources of influence more highly than their peers in the rest of the United Kingdom drew the conclusion that young people in these areas are surrounded by more factors which influence these attitudes, whether this be because of their social context or the constant presence of religious diversity where they live. The finding that school type did influence the awareness of influential factors on and of religion drew the conclusion that religious schools and secular schools may be

teaching differently which is affecting student awareness of influences. In turn this presents a challenge to different school types to assess the way in which they teach about different religious groups.

The broader attitudes toward religious diversity

The fourth data chapter concerned attitudes toward religious diversity in terms of broader views toward religious diversity. The data concluded that students in Northern Ireland are most positive and most negative in their attitudes, but the most open to broadening understanding. The conclusion which might be drawn from this may lie in the qualitative comments made by some students that expressed a desire to move away from difficult opinions which had been expressed by their relatives in the past. This interest in increasing understanding is something which should be taken into consideration by those who have the responsibility of influencing young people in Northern Ireland. The positive attitudes of young people in London suggests that their experiences of living in an area of such multi-religious and multi-cultural diversity has caused them to consider religious diversity as a part of everyday life and not something which should be considered a threat. In the case of broader attitudes toward religious diversity the finding that school type does not always influence attitudes toward religious diversity suggests that it is social context which has more influence over attitudes. When combined with the finding that in one case school type does influence attitudes toward different Christian denominations, the conclusion can be drawn that religious schools have a particular responsibility not only to teach the doctrine of the faith of the school, but also to teach about other denominations in a sensitive and accurate way, particularly in areas where there is division on account of sectarianism and different Christian denominations.

The immediate attitudes toward religious diversity

The fifth and final data chapter concerned attitudes toward religious diversity in terms of the immediate views toward religious diversity. The data concluded that immediate attitudes toward religious diversity are more positive in London and Northern Ireland than in the rest of the United Kingdom. The conclusion can, therefore, be drawn that the data chapters have traced that social context, religious beliefs, awareness of influences, and the broader attitudes toward religious diversity all contribute to the attitudes which young people have toward religious diversity in their immediate context and in ways which directly affect them. This highlights the success of the research in successfully profiling the young people in the different nations of the United Kingdom and the success in being able to identity particular nations as being different from the rest of the United Kingdom. The finding of the chapter that students attending religious schools tend to be more tolerant than students attending secular schools in respect of school curriculum content and personal relationships suggests that those responsible for designing the curriculum may want to assess the decisions in light of these findings and that citizenship and PSCHE programmes might need to direct a focus on building effective relationships with those from different backgrounds in Scotland and Wales. The difference in school type in England and London suggest that the curriculum may be tailored differently to the needs of the context in which the different schools are.

Summary of overall findings

As the analysis which is conducted consists of crosstabulating the student responses to the different quantitative questions according to the responses of students from different nations and the responses of students from different school types, the key

findings and conclusions arising from the dissertation concern nation and school type.

The first main finding was that nation could both inform and influence attitudes toward religious diversity, with the examples having already been mentioned of the responses of students from London and Northern Ireland regularly being different from the responses of students in the rest of the United Kingdom. This complements previous research such as the national census of 2001 by demonstrating how the differences in the demographics of the population are reflected in the attitudes of the young people within the population. It also complements the findings of the literature by demonstrating that students are responding to the tangible signs of religious diversity around them, whether this be a positive or a negative response.

The second main finding was that school type could both inform and influence attitudes toward religious diversity. This finding was not always as clear as the findings concerning nation. However, this does complement the literature discussion concerning the religious heritage of the education system, particularly in the case of the responses of students from religious schools.

Final conclusions, implications for further research and critical reflections

The data reported within this dissertation can only give information about a few specific areas of the project, and has limited the reporting of data to focus on differences in nation and differences in school type because of the need to focus on a specific field to present an innovative contribution to knowledge. However, the data collected from the project could, in future, include other elements which would enhance the findings presented in this dissertation. Examples of potential further study could include comment on the differences in students. For example, further analysis of the dataset could be conducted to determine sex differences to understand

better whether or not males and females express different attitudes toward religious diversity, and whether there are trends in sex differences to suggest that one sex is more tolerant than another. Additionally the data could be analysed to look at the differences in the different school years to understand better how age and maturity can give more information about attitudes toward religious diversity among different year groups.

To understand better the claims made in this dissertation about location and to build on the existing conclusions about the national differences concerning attitudes toward religious diversity, an additional analysis of the data to make claims about the differences in attitudes from students in rural and urban locations would give a further weight to the findings about location and would provide a more detailed insight into the different contexts of the United Kingdom and also the differences in nations by perhaps looking at national differences for the north and south of England as an example for further development.

When considering implications for further research outside the possibilities of the current project database, there are areas which would enhance the knowledge and understanding gained from the current dissertation. Research which could enhance the current project could include the gathering of a sample of 2000 students from The Republic of Ireland to compare and contrast attitudes toward religious diversity with Northern Ireland to give a more detailed idea of how Northern Ireland is different from the rest of the United Kingdom in light of its social and religious history.

As this dissertation arose from a funded research project with specific conditions on research methods, data collection, and the research questions to be addressed, there are critical reflections which can be made in light of the research which was conducted. The first critical reflection is on the questionnaire which was used for the

quantitative study. This questionnaire was partly dictated by the conditions of the project funding. As a result, some of the questions from the questionnaire are not analysed and presented within this dissertation, such as the JEPQ. Had this not been a condition of the project questionnaire, it might have been possible to use other questions about the topics addressed within this dissertation, such as questions which surrounded the themes of the literature review including food, architecture, and religious festivals, or more exploratory questions about differences in school type.

Another critical reflection is that in hindsight it might have been of more benefit to involve more schools in the pilot study. However due to project time constraints there was only a set amount of time provided for the project questionnaire to be produced, administrated and analysed. A future benefit might be to allow more time for a more detailed pilot to be conducted with more schools to allow the different school types to be piloted which may have influenced the final design of the questionnaire.

Expanding further on a critical reflection of the project, a mixed methods project where the two datasets are combined produces challenges in collecting research material from the sample in an efficient and accurate way which answers the research questions promised to the funding body and keeps to project targets and deadlines. This research project met these targets as far as possible. However, it might have been possible to answer research questions more fully and in more detail were it possible to extend the project deadlines, if more time had been budgeted for both the qualitative and quantitative strand of the research, or if the quantitative study had been conducted first and the qualitative focus group interviews had been conducted in the light of the quantitative project findings instead.

Another difficulty in the research project was collecting the sample which had been agreed with the funding body. The project initially stated that the sample should

be secondary school pupils of 13- to 16-years-old. However when sourcing schools for participation within the research project it quickly became clear that it would not be possible to collect data from those in the 16 year-old age group, due to GCSE exams. Therefore, a decision had to be made to reduce the project sample to the 13- to 15-year-old school pupils. This still allowed data to be collected from a wide age range of teenagers with clear attitudes toward religious diversity for analysis which would answer the research questions.

Involvement on the research project, and interpreting one area of its finding also allows an element of realising that there are clear lessons to be learnt in understanding what constitutes a successful and accurate research project. The first is the utmost importance of administrating a research project efficiently in order that the data gathered is guaranteed to be accurate, representative of the sample who participated in the research, and answers the questions which the research sets out to address. The second is the importance of keeping to project deadlines, or planning for issues which may delay a research project.

Therefore, as a reminder of how this dissertation has made an original contribution to knowledge and is of significance to its field it can be summarised that this dissertation is capable of informing about Religious Diversity in a way that has not been investigated before, and more particularly has never been supported empirically before, on such a large scale in the United Kingdom, sample which takes account of enough young people from each nation for the findings to be statistically reliable and valid.

The findings concerning national differences are of particular significance as they provide a statistical indication of how different London is from the rest of the United Kingdom on account of the increased diversity which is present there.

The findings concerning differences in attitudes with regard to school type give an indication about the different types of education being offered in the education system within the United Kingdom and how they might serve their pupils better.

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Appendix

Project sampling strategy and number of questionnaires collected and analysed

Context requirement	Number of students required	Number of participants
England Urban Secular Schools	500	500
England Urban Religious Schools	500	500
England Rural Secular Schools	500	500
England Rural Religious Schools	500	500
Northern Ireland Urban Secular Schools	500	500
Northern Ireland Urban Religious Schools	500	500
Northern Ireland Rural Secular Schools	500	500
Northern Ireland Rural Religious Schools	500	500
Scotland Urban Secular Schools	500	500
Scotland Urban Religious Schools	500	500
Scotland Rural Secular Schools	500	500
Scotland Rural Religious Schools	500	500
Wales Urban Secular Schools	500	500
Wales Rural Secular Schools	500	500
Wales Urban Religious Schools	500	500
Wales Rural Religious Schools	500	500
London Urban (inner) Secular Schools	500	500
London Rural (outer) Religious Schools	500	500
London Urban (inner) Secular Schools	500	500
London Rural (outer) Religious Schools	500	500
Total	10000	10000

Religious Diversity and Young People

THE UNIVERSITY OF WARWICK

This questionnaire looks at what you think about religious diversity. Please say what you really think and try to be as honest and accurate as possible. There are no 'right' or 'wrong' answers to these questions. We want to know your views. Please do not discuss your answers with anyone else, and do not pause for too long over any one question.

Everything you tell us is completely private and confidential. Please do not write your name on this booklet. No one in your school will read your answers.

Thanks for your help

Alice Pyke
Research Assistant
University of Warwick

Part 1 Information about yourself. Please tick (✓) the appropriate box

Are you?

Male	1	
Female	2	

Please write in your school year

What subjects are you studying (or would you like to study in year ten) for ***examination***?
(please tick all that apply)

Art and design (graphics, photography)	1	
Business studies	1	
Design and technology (textiles, resistant materials)	1	
English	1	
Geography	1	
History	1	
Information Communication Technology (ICT)	1	
Mathematics	1	
Modern Foreign Languages (French, German, Spanish)	1	
Music	1	
Physical Education	1	
Religious Education	1	
Science (Biology, Chemistry, Physics)	1	
Other (please specify)	1	

How long have you lived in the UK?

All my life	4	
0-4 years	1	
5-9 years	2	
10 years or more	3	

How often do you read holy scripture
(e.g. The Bible, Qur'an, Torah)?

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

Do you speak English as your main language at home?

Yes	2	
No	1	

I am

Asian-Bangladeshi	1	
Asian-Indian	2	
Asian-Pakistani	3	
Other Asian	4	
Black-African	5	
Black-Caribbean	6	
Chinese	7	
Mixed	8	
White	9	
Other (please specify)	10	

What is your religion?

No religion	1	
Buddhist	2	
Hindu	3	
Jewish	4	
Muslim	5	
Sikh	6	
Other world faith (please specify)	7	
Anglican (Church of England, Ireland or Episcopal)	8	
Baptist	9	
Methodist	10	
Pentecostal	11	
Presbyterian (Church of Scotland)	12	
Roman Catholic	13	
URC	14	
Christian, no denomination	15	
Other Christian denomination (please specify)	16	

How often do you pray in your home or by yourself?

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

Have you attended any religious classes **outside school?**
(like Sunday School, or Madrasah)

Yes	2	
No	1	

What would you say is the **most** important to your identity?
(please tick only one)

Being Christian	1	
Being Hindu	2	
Being Muslim	3	
Being Buddhist	4	
Being Jewish	5	
Being British	6	
Being Welsh	7	
Being Irish	8	
Being Scottish	9	
Being English	10	
Being Catholic	11	
Being Protestant	12	
Other (please specify)	13	

Apart from special occasions (like weddings), how often do you attend a religious worship service, e.g. in a church, mosque or synagogue?

Never	1	
Sometimes	2	
At least once a year	3	
At least 6 times a year	4	
At least once a month	5	
Nearly every week	6	
Several times a week	7	

Tick the **one** statement that comes closest to your own belief.

Only one religion is really true and all others are totally false	1	
Only one religion is really true but at least one other is partly true	2	
All religions are equally true	3	
All religions express the same truth in different ways	4	
Real truth comes from listening to all religions	5	
All religions are totally false	6	
I do not know what to believe about religions	7	

What is your **mother's** religion?

No religion	1	
Buddhist	2	
Hindu	3	
Jewish	4	
Muslim	5	
Sikh	6	
Other world faith (please specify)	7	
Anglican (C of E, Church of Ireland or Episcopal)	8	
Baptist	9	
Methodist	10	
Pentecostal	11	
Presbyterian (e.g. Church of Scotland)	12	
Roman Catholic	13	
URC	14	
Christian, no denomination	15	
Other Christian denomination (please specify)	16	
Don't know	17	

Apart from special occasions (like weddings), how often does your **mother** attend a religious worship service, e.g. at church, mosque or synagogue?

Never	1	
Sometimes	2	
At least once a year	3	
At least 6 times a year	4	
At least once a month	5	
Nearly every week	6	
Several times a week	7	
Don't know	8	

What is your **father's** religion?

No religion	1	
Buddhist	2	
Hindu	3	
Jewish	4	
Muslim	5	
Sikh	6	
Other world faith (please specify)	7	
Anglican (Church of Ireland, Church of England)	8	
Baptist	9	
Methodist	10	
Pentecostal	11	
Presbyterian (Church of Scotland)	12	
Roman Catholic	13	
URC	14	
Christian, no denomination	15	
Other Christian denomination (please specify)	16	
Don't know	17	

Apart from special occasions (like weddings), how often does your **father** attend a religious worship service, e.g. at church, mosque or synagogue?

Never	1	
Sometimes	2	
At least once a year	3	
At least 6 times a year	4	
At least once a month	5	
Nearly every week	6	
Several times a week	7	
Don't know	8	

Would you call where you live mainly rural, village or countryside?

Yes	2	
No	1	

Last Monday, how much did you watch programmes on television, iPlayer etc?

None	1	
Less than one hour	2	
1-2 hours	3	
3-4 hours	4	
5-6 hours	5	
7-8 hours	6	
over 8 hours	7	

Do you watch, or listen to, current affairs?
(E.g. News, Panorama etc.)

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

What is your Nationality? |

Part two. The following questions are about your attitude toward different issues. Please read each statement and think: 'how true is this?'

If you *Agree Strongly* put a ring around ..... AS A NC D DS
If you *Agree* put a ring around ..... AS A NC D DS
If you are *Not Certain* put a ring around ..... AS A NC D DS
If you *Disagree* put a ring around ..... AS A NC D DS
If you *Disagree Strongly* put a ring around ..... AS A NC D DS

My friends have influenced my views about...

Religion ..... AS A NC D DS
Buddhists ..... AS A NC D DS
Christians ..... AS A NC D DS
Hindus ..... AS A NC D DS
Jews ..... AS A NC D DS
Muslims ..... AS A NC D DS
Sikhs ..... AS A NC D DS
Pagans ..... AS A NC D DS
Catholics ..... AS A NC D DS
Protestants ..... AS A NC D DS
Atheists ..... AS A NC D DS
Humanists ..... AS A NC D DS

My father has influenced my views about...

Religion ..... AS A NC D DS
Buddhists ..... AS A NC D DS
Christians ..... AS A NC D DS
Hindus ..... AS A NC D DS
Jews ..... AS A NC D DS
Muslims ..... AS A NC D DS
Sikhs ..... AS A NC D DS
Pagans ..... AS A NC D DS
Catholics ..... AS A NC D DS
Protestants ..... AS A NC D DS
Atheists ..... AS A NC D DS
Humanists ..... AS A NC D DS

My mother has influenced my views about...

Religion ..... AS A NC D DS

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

Television has influenced my views about...

Religion ..... AS A NC D DS

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

The internet has influenced my views about...

Religion ..... AS A NC D DS

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

A lot of good is done in the world by...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

I have friends who are...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanist ..... AS A NC D DS

I am interested in finding out about...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

A lot of harm is done in the world by...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

Where I live there is a lot of discrimination against...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

I would not like to live next door to...

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

Studying religion at school has shaped my views about...

Religion ..... AS A NC D DS

Buddhists ..... AS A NC D DS

Christians ..... AS A NC D DS

Hindus ..... AS A NC D DS

Jews ..... AS A NC D DS

Muslims ..... AS A NC D DS

Sikhs ..... AS A NC D DS

Pagans ..... AS A NC D DS

Catholics ..... AS A NC D DS

Protestants ..... AS A NC D DS

Atheists ..... AS A NC D DS

Humanists ..... AS A NC D DS

Studying religion at school helps me understand people from...

other religions ..... AS A NC D DS

other racial backgrounds ..... AS A NC D DS

other denominations ..... AS A NC D DS

I have been bullied because of...

who my friends are ..... AS A NC D DS

my family comes from another country ..... AS A NC D DS

my race or colour ..... AS A NC D DS

my religion ..... AS A NC D DS

my name ..... AS A NC D DS

my language ..... AS A NC D DS

my clothes ..... AS A NC D DS

Schools should hold a religious assembly every day ..... AS A NC D DS

Citizenship should be taught in school ..... AS A NC D DS

Promoting equality in society is important to me ..... AS A NC D DS

I often talk about religion with my friends ..... AS A NC D DS

I often talk about religion with my father ..... AS A NC D DS

I often talk about religion with my mother ..... AS A NC D DS

I often talk about religion with my grandparents ..... AS A NC D DS

My religious identity is important to me ..... AS A NC D DS

My father's religious identity is important to him ..... AS A NC D DS

There are many gods ..... AS A NC D DS

The earth is billions of years old ..... AS A NC D DS

My mother's religious identity is important to her ..... AS A NC D DS

Religion brings more conflict than peace ..... AS A NC D DS

Religious people are often intolerant of others ..... AS A NC D DS

All religious groups in Britain should have equal rights ..... AS A NC D DS

Religious Education should be taught in school ..... AS A NC D DS

I am in favour of Muslim schools ..... AS A NC D DS

We must respect all religions ..... AS A NC D DS

My life has been shaped by religious faith ..... AS A NC D DS

I believe in heaven ..... AS A NC D DS

I believe in hell ..... AS A NC D DS

I believe in life after death ..... AS A NC D DS

Learning about different religions in school is interesting ..... AS A NC D DS

There is only one God ..... AS A NC D DS

I feel my life has a sense of purpose ..... AS A NC D DS

I would be happy to go out with someone
from a different denomination ..... AS A NC D DS

Tarot cards can tell the future ..... AS A NC D DS

I find life really worth living ..... AS A NC D DS

God made the world in six days of 24 hours ..... AS A NC D DS

I am in favour of Christian schools ..... AS A NC D DS

Theories in science can be proved to be definitely true ..... AS A NC D DS

I am a religious person ..... AS A NC D DS

The earth is only a few thousand years old ..... AS A NC D DS

Most of my friends think religion is important ..... AS A NC D DS

Evolution created everything over millions of years ..... AS A NC D DS

I often feel depressed ..... AS A NC D DS

I have sometimes considered taking my own life ..... AS A NC D DS

Science will eventually give us complete control over the world ..... AS A NC D DS

Everyone has a guardian angel/spirit ..... AS A NC D DS

I would be happy about a close relative marrying
someone from a different faith ..... AS A NC D DS

Magic can be used for good ..... AS A NC D DS

I believe in my horoscope ..... AS A NC D DS

I am a spiritual person ..... AS A NC D DS

My grandparents think religion is important ..... AS A NC D DS

Religion is mainly a force for bad in the world today ..... AS A NC D DS

It is possible to contact the spirits of the dead ..... AS A NC D DS

I believe in Ghosts ..... AS A NC D DS

I would be happy to go out with someone from a different faith ..... AS A NC D DS

I believe in God ..... AS A NC D DS

The laws of science will never be changed ..... AS A NC D DS

My parents think religion is important ..... AS A NC D DS

I cannot trust both science and religion ..... AS A NC D DS

I am a superstitious person ..... AS A NC D DS

Fortune-tellers can tell the future ..... AS A NC D DS

Having people from different religious backgrounds makes my
school/college an interesting place ..... AS A NC D DS

Science can give us absolute truths ..... AS A NC D DS

Where I live, people who come from different countries
get on well together ..... AS A NC D DS

Where I live, people from different religious backgrounds
get on well together ..... AS A NC D DS

Where I live, people respect religious differences ..... AS A NC D DS

People from different religious backgrounds make where I live
an interesting place ..... AS A NC D DS

Science disproves the biblical account of creation ..... AS A NC D DS

People who come from different countries make where I live
an interesting place ..... AS A NC D DS

Having people who come from different countries make my
school/college an interesting place ..... AS A NC D DS

When making important decisions in my life,
my religion plays a major role ..... AS A NC D DS

I would be happy to go out with someone
from a different racial background ..... AS A NC D DS

I would be happy about a close relative marrying someone from
a different racial background ..... AS A NC D DS

I would be happy about a close relative marrying someone from
a different denomination ..... AS A NC D DS

I feel that I'm a person of worth, at least on an equal plane
with others ..... AS A NC D DS

Where I live, people from different countries tend to stick
together and not mix with others ..... AS A NC D DS

It's possible to believe in evolution and believe in God ..... AS A NC D DS

All in all I am inclined to feel that I'm a failure ..... AS A NC D DS

I feel that I have a number of good qualities ..... AS A NC D DS

I am able to do things as well as most other people ..... AS A NC D DS

I feel I do not have much to be proud of ..... AS A NC D DS

I take a positive attitude towards myself ..... AS A NC D DS

On the whole, I am satisfied with myself ..... AS A NC D DS

I wish I could have more respect for myself ..... AS A NC D DS

I certainly feel useless at times ..... AS A NC D DS

At times I think I am no good at all ..... AS A NC D DS

I find it hard to believe in God ..... AS A NC D DS

Prayer helps me a lot ..... AS A NC D DS

I think going to a place of worship is a waste of my time ..... AS A NC D DS

I know that God is very close to me ..... AS A NC D DS

God helps me to lead a better life ..... AS A NC D DS

I know that God helps me ..... AS A NC D DS

God means a lot to me ..... AS A NC D DS

I think of God as loving ..... AS A NC D DS

I think of God as strict ..... AS A NC D DS

I think of God as forgiving ..... AS A NC D DS

I think of God as disapproving ..... AS A NC D DS

I think of God as demanding ..... AS A NC D DS

I think of God as accepting ..... AS A NC D DS

Christians should be allowed to wear crosses in school ..... AS A NC D DS

Muslims should be allowed to wear the headscarf in school ..... AS A NC D DS

Muslims should be allowed to wear the Burka in school ..... AS A NC D DS

Muslims should be allowed to wear the Niqab in school ..... AS A NC D DS

Sikhs should be allowed to wear the Turban in school ..... AS A NC D DS

Sikhs should be allowed to wear the Kara in school ..... AS A NC D DS

Jews should be allowed to wear the Star of David in school ..... AS A NC D DS

Sikhs should be allowed to wear the Kirpan in school ..... AS A NC D DS

Jews should be allowed to wear the Kippah/Yamulke in school ..... AS A NC D DS

Hindus should be allowed to wear the Bindi in school ..... AS A NC D DS

Part three. This part of the questionnaire explores some of your personal attitudes to life. Please answer each question by putting a circle around 'YES' or the 'NO' following the question. Work quickly and do not think too long about the exact meaning of the questions.

Can you get a party going? YES NO

Would you feel sorry for a lonely stranger in a group? YES NO

Do you enjoy hurting people you like? YES NO

Do you often get very interested in your friends' problems? YES NO

Is it important to have good manners? YES NO

Do you think that people are too bothered about the feelings of animals? YES NO

Do you always do as you are told at once? YES NO

Do you feel sorry for very shy children? YES NO

Are you rather lively? YES NO

Do you think it is silly for people to cry out of happiness? YES NO

Would you enjoy practical jokes that could sometimes harm people? YES NO

Does it affect you very much when one of your friends seems upset? YES NO

Do you often feel 'fed-up'? YES NO

Do you ever get deeply involved with the feelings of a character in a film, play or novel? YES NO

Are you easily hurt when people find things wrong with the work you do? YES NO

Do you get very upset when you see someone cry? YES NO

Do you find it hard to get to sleep at night because you are worrying about things? YES NO

Do you go very carefully when you are in unusual situations? YES NO

Do you sometimes feel that life is just not worth living? YES NO

Does it make you laugh when you see others in your group laughing? YES NO

Do you throw waste paper on the floor when there is not a waste paper basket handy? YES NO

Do you get worried when others around you are worrying and panicky? YES NO

Do you get into more trouble at school than most other pupils? YES NO

Can you make decisions without worrying about people's feelings? YES NO

Do you like going out a lot? YES NO

Can you understand why some people get upset so easily? YES NO

Have you ever said anything bad or nasty about anyone? YES NO

Do you stay happy even though your friends are upset over something? YES NO

Do you worry for a long while if you have made a fool of yourself? YES NO

Do you feel more annoyed than sorry for someone who is crying? YES NO

Did you ever take anything (even a sweet) that belonged to someone else? YES NO

Do you like watching people open presents? YES NO

Were you ever greedy by helping yourself to more than your share of anything? YES NO

Would you find it very hard to tell someone bad news? YES NO

Do you find it hard to enjoy yourself at a lively party? YES NO

Can you imagine the sadness someone would feel if their pet suddenly died? YES NO

Do you always say you are sorry when you have been rude? YES NO

When you watch a favourite TV programme, can you feel with the hero or heroine, when they are sad, happy or angry? YES NO

Would you rather be alone instead of being with other people? YES NO

Can you imagine what it must be like to be very lonely? YES NO

Do you sometimes like teasing animals? YES NO

Do you think it is stupid to think animals have the same sort of feelings as we have YES NO

Can you let yourself go and enjoy yourself a lot at a lively party? YES NO

Do you feel very sorry for children who get bullied a lot? YES NO

Do you seem to get into more fights than other young people? YES NO

Are you happy when you are with a cheerful group and sad when the others are glum? YES NO

Are your feelings rather easily hurt? YES NO

Statistical Appendix

Chapter 9. Family life.

Table no. 9.1

My Mother's religious identity is important to her

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	27	47	16	17	61
religious school	41	58	38	34	57

Table 9.2

My Father's religious identity is important to him

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	18	36	11	11	47
religious school	25	48	27	23	33

Table 9.3

My parents think that religion is important

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	23	47	14	16	56
religious school	39	60	44	36	54

Table no. 9.4

Apart from special occasions (like weddings) My father never attends a place of religious worship (e.g. in a church, Mosque or Synagogue)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	59	33	70	68	31
religious school	45	17	47	43	32

Table no. 9.5

Apart from special occasions (like weddings) My mother never attends a place of religious worship (e.g. in a church, Mosque or Synagogue)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	55	24	68	66	28
religious school	35	12	36	36	18

Table no. 9.6

I often talk about religion with my mother

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	21	35	12	14	40
religious school	26	30	27	27	37

Table no. 9.7

I often talk about religion with my father

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	18	30	10	12	30
religious school	19	27	20	18	28

Table no. 9.8

I often talk about religion with my grandparents

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	26	13	13	29
religious school	20	23	23	22	18

Peers and friendship groups

Table no. 9.9

I often talk about religion with my friends

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	20	39	9	14	30
religious school	20	24	19	18	32

Table no. 9.10

I have friends who are Buddhist

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	20	16	8	11	43
religious school	10	5	7	15	18

Table no. 9.11

I have friends who are Christian

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	83	95	63	73	95
religious school	84	88	81	86	96

Table no. 9.12

I have friends who are Hindu

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	34	22	7	18	76
religious school	22	6	7	18	40

Table no. 9.13

I have friends who are Jewish

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	39	28	12	18	39
religious school	15	14	13	21	36

Table no. 9.14

I have friends who are Muslim

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	52	37	26	34	83
religious school	33	11	27	43	54

Table no. 9.15

I have friends who are Sikh

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	24	5	4	6	45
religious school	23	3	4	9	29

Table no. 9.16

I have friends who are Humanist

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	19	15	15	14	16
religious school	13	7	10	11	15

Table no. 9.17

I have been bullied because of who my friends are

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	16	13	15	12
religious school	15	16	13	15	15

Table no. 9.18

Most of my friends think that religion is important

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	10	33	6	7	40
religious school	21	26	24	16	30

Environment and community

Table no. 9.19

Where I live, people respect religious difference

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	52	43	37	43	62
religious school	44	34	40	44	58

Table no. 9.20

Where I live, people from different countries tend to stick together and not mix with others

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	22	29	19	23	26
religious school	21	32	18	22	27

Table no. 9.21

I would not like to live next door to Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	9	11	14	7
religious school	12	13	7	10	9

Table no. 9.22

I would not like to live next door to Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	5	7	9	12	5
religious school	7	8	4	7	6

Table no. 9.23

I would not like to live next door to Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	10	12	15	9
religious school	13	13	7	10	10

Table no. 9.24

I would not like to live next door to Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	11	13	16	12
religious school	15	15	9	11	9

Table no. 9.25

I would not like to live next door to Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	18	15	18	21	13
religious school	22	20	14	16	17

Table no. 9.26

I would not like to live next door to Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	10	9	12	16	9
religious school	14	13	8	10	10

Table no. 9.27

I would not like to live next door to Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	7	9	13	7
religious school	9	10	9	8	8

Table no. 9.28

Where I live there is a lot of discrimination against Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	6	11	9	10	7
religious school	9	10	11	12	7

Table no. 9.29

Where I live there is a lot of discrimination against Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	6	14	8	9	6
religious school	10	18	17	10	7

Table no. 9.30

Where I live there is a lot of discrimination against Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	16	12	15	18
religious school	14	17	14	17	16

Table no. 9.31

Where I live there is a lot of discrimination against Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	22	17	20	26
religious school	23	27	20	23	20

Table no. 9.32

Where I live there is a lot of discrimination against Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	27	30	24	26	29
religious school	31	32	28	33	34

Table no. 9.33

Where I live there is a lot of discrimination against Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	11	10	13	13
religious school	14	9	12	13	14

Table no. 9.34

Where I live there is a lot of discrimination against Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	4	5	6	7	5
religious school	7	6	7	5	4

Table no. 9.35

Where I live, people who come from different religious backgrounds get on well together

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	56	45	39	45	67
religious school	46	37	47	50	65

Table no. 9.36

Where I live, people who come from different countries get on well together

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	60	49	43	48	67
religious school	48	46	51	53	68

Religious practice

Table no. 9.37

Apart from special occasions (like weddings) I never attend a place of religious worship (e.g. in a church, Mosque or Synagogue)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	56	26	72	68	30
religious school	36	13	34	29	19

Table no. 9.38

I never pray in my home or by myself

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	68	36	80	76	36
religious school	53	27	49	50	35

Table no. 9.39

I never read holy scripture (e.g. The Bible, Qur'an, Torah)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	74	44	51	84	51
religious school	64	56	45	55	45

Table no. 9.40

I have attended religious classes outside school (e.g. Sunday School, Madrasah)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	24	58	22	22	43
religious school	37	24	21	48	59

School life

Table no. 9.41

People who come from different countries make my school or college an interesting place

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	53	61	32	39	65
religious school	45	47	41	47	62

Table no. 9.42

Having people from different religious backgrounds makes my school or college an interesting place

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	54	67	35	47	70
religious school	50	50	53	55	61

Table no. 9.43

I am studying or would like to study Religious Education for examination

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	48	72	37	55	46
religious school	72	82	55	78	82

Chapter 10.

Table no. 10.1

I believe in God

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	30	64	24	27	63
religious school	47	70	54	54	63

Table no. 10.2

I find it hard to believe in God

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	43	35	41	46	30
religious school	35	37	35	36	34

Table no. 10.3

There is only one God

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	23	49	18	19	41
religious school	36	53	31	42	53

Table no. 10.4

There are many Gods

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	9	11	19	23
religious school	14	9	17	16	8

Table no. 10.5

I know that God is very close to me

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	43	13	13	44
religious school	28	44	30	31	38

Table no. 10.6

I know that God helps me

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	19	48	15	15	49
religious school	32	51	33	35	45

Table no. 10.7

I think of God as loving

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	30	59	19	26	59
religious school	43	63	43	46	59

Table no. 10.8

I think of God as strict

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	27	11	15	31
religious school	22	22	22	23	28

Table no. 10.9

I think of God as disapproving

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	14	8	9	17
religious school	14	16	15	14	16

Table no. 10.10

I think of God as demanding

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	16	9	10	20
religious school	16	16	16	15	18

Scientific beliefs and religious beliefs

Table no. 10.11

God made the world in six days of twenty four hours

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	10	32	10	13	18
religious school	19	32	17	21	23

Table no. 10.12

Evolution created everything over millions of years

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	54	35	39	44	39
religious school	41	47	40	44	43

Table no. 10.13

Science disproves the biblical account of creation

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	33	30	24	29	29
religious school	29	33	21	30	32

Table no. 10.14

Science can give us absolute truths

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	32	26	26	29	23
religious school	25	30	22	25	30

Table no. 10.15

Science will eventually give us complete control over the world

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	22	18	21	27	19
religious school	19	23	19	22	19

Table no. 10.16

I cannot trust both science and religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	19	21	14	19	20
religious school	19	20	16	19	20

Table no. 10.17

It is possible to believe in Evolution and believe in God

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	43	42	30	37	40
religious school	40	56	41	43	54

Life after death

Table no. 10.18

I believe in life after death

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	41	52	36	42	59
religious school	49	61	51	54	53

Table no. 10.19

I believe in heaven

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	39	65	38	40	62
religious school	53	67	57	57	65

Table no. 10.20

I believe in hell

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	53	31	32	53
religious school	40	46	43	47	47

Chapter 11. Influence of parents

Table no. 11.1

My father has influenced my views about religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	35	56	19	23	50
religious school	38	65	35	35	50

Table no. 11.2

My Mother has influenced my views about religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	38	65	23	26	56
religious school	51	70	48	48	63

Table no. 11.3

My father has influenced my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	7	4	6	10
religious school	6	6	8	6	8

Table no. 11.4

My father has influenced my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	24	43	14	19	27
religious school	31	43	27	29	41

Table no. 11.5

My father has influenced my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	7	4	5	24
religious school	7	5	7	6	9

Table no. 11.6

My father has influenced my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	10	6	7	13
religious school	9	12	9	7	12

Table no. 11.7

My father has influenced my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	13	13	7	7	28
religious school	11	11	11	10	18

Table no. 11.8

My father has influenced my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	5	6	4	5	10
religious school	7	3	5	4	7

Table no. 11.9

My Mother has influenced my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	10	5	6	10
religious school	8	8	7	7	8

Table no. 11.10

My mother has influenced my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	29	50	17	22	33
religious school	41	47	32	36	53

Table no. 11.11

My mother has influenced my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	6	8	5	4	26
religious school	9	6	7	6	9

Table no. 11.12

My mother has influenced my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	12	5	6	12
religious school	10	10	11	8	12

Table no. 11.13

My mother has influenced my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	12	7	6	29
religious school	11	9	14	10	17

Table no. 11.14

My mother has influenced my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	4	6	4	4	10
religious school	8	6	6	4	6

Table no. 11.15

My father has influenced my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	40	12	10	15
religious school	24	60	31	26	22

Table no. 11.16

My father has influenced my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	44	12	8	10
religious school	16	45	21	14	17

Table no. 11.17

My mother has influenced my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	16	43	11	11	19
religious school	31	61	45	31	27

Table no. 11.18

My mother has influenced my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	10	48	11	8	12
religious school	18	44	21	15	18

Table no. 11.19

My father has influenced my views about Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	19	8	12	14
religious school	12	14	12	9	17

Table no. 11.20

My father has influenced my views about Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	7	6	6	8
religious school	7	5	6	6	8

Table no. 11.21

My mother has influenced my views about Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	14	19	8	11	13
religious school	13	13	10	9	17

Table no. 11.22

My mother has influenced my views about Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	7	7	6	9
religious school	9	6	6	6	7

Influence of peers and friends

Table no. 11.23

My friends have influenced my views about religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	21	39	11	18	28
religious school	24	34	23	27	33

Table no. 11.24

My friends have influenced my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	7	4	6	9
religious school	5	6	7	7	5

Table no. 11.25

My friends have influenced my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	24	44	14	20	29
religious school	31	32	26	29	41

Table no. 11.26

My friends have influenced my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	10	3	6	24
religious school	8	8	5	7	10

Table no. 11.27

My friends have influenced my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	17	7	10	16
religious school	12	23	10	14	17

Table no. 11.28

My friends have influenced my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	19	18	9	10	30
religious school	12	18	13	15	23

Table no. 11.29

My friends have influenced my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	4	3	5	11
religious school	7	5	3	5	9

Table no. 11.30

My friends have influenced my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	46	11	10	10
religious school	16	50	23	16	17

Table no. 11.31

My friends have influenced my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	38	11	11	16
religious school	25	51	35	29	24

Table no. 11.32

My friends have influenced my views about Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	21	34	10	18	21
religious school	17	22	14	15	27

Table no. 11.33

My friends have influenced my views about Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	8	6	8	10
religious school	7	5	6	7	7

Influence of School

Table no. 11.34

Studying religion at school has shaped my views about religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	60	67	37	57	66
religious school	63	80	51	68	72

Table no. 11.35

Studying religion at school has shaped my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	43	36	27	37	44
religious school	30	34	20	29	44

Table no. 11.36

Studying religion at school has shaped my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	48	58	30	51	58
religious school	57	71	45	61	64

Table no. 11.37

Studying religion at school has shaped my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	41	35	24	42	49
religious school	33	32	21	34	47

Table no. 11.38

Studying religion at school has shaped my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	43	48	26	39	42
religious school	46	61	29	41	54

Table no. 11.39

Studying religion at school has shaped my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	46	46	27	37	50
religious school	44	53	28	38	53

Table no. 11.40

Studying religion at school has shaped my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	37	15	22	34	39
religious school	28	20	16	24	40

Table no. 11.41

Studying religion at school helps me understand people from other religions

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	79	83	68	77	85
religious school	80	89	71	82	86

Table no. 11.42

Studying religion at school helps me understand people from other racial backgrounds

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	71	77	62	73	78
religious school	73	80	65	73	75

Table no. 11.43

Studying religion at school has shaped my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	40	50	25	37	42
religious school	48	76	47	56	50

Table no. 11.44

Studying religion at school has shaped my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	37	50	24	33	33
religious school	38	72	32	42	43

Table no. 11.45

Studying religion at school helps me understand people from other denominations

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	57	67	51	57	63
religious school	61	74	55	61	71

Influence of media

Table no. 11.46

I never watch, or listen to, current affairs (e.g. News, Panorama etc.)

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	9	17	14	6
religious school	11	9	14	12	6

Table no. 11.47

Last Monday, I watched no programmes on television, iplayer etc.

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	6	5	4	5
religious school	5	4	6	5	6

Table no. 11.48

Television has influenced my views about Religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	36	38	22	34	40
religious school	32	49	30	37	45

Table no. 11.49

The internet has influenced my views about Religion

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	23	28	13	21	33
religious school	23	32	21	25	30

Table no. 11.50

Television has influenced my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	14	14	10	13	14
religious school	11	23	10	14	16

Table no. 11.51

Television has influenced my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	26	33	15	26	31
religious school	25	41	20	28	37

Table no. 11.52

Television has influenced my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	14	9	14	23
religious school	11	20	8	14	19

Table no. 11.53

Television has influenced my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	22	24	13	21	23
religious school	19	36	17	21	29

Table no. 11.54

Television has influenced my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	27	28	16	22	34
religious school	23	36	18	25	38

Table no. 11.55

Television has influenced my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	8	7	10	13
religious school	9	11	7	10	13

Table no. 11.56

Internet has influenced my views about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	9	6	8	13
religious school	8	12	9	10	11

Table no. 11.57

Internet has influenced my views about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	16	23	9	15	25
religious school	18	24	15	20	27

Table no. 11.58

Internet has influenced my views about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	8	5	8	20
religious school	8	11	8	9	11

Table no. 11.59

Internet has influenced my views about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	13	14	7	10	19
religious school	13	21	11	14	19

Table no. 11.60

Internet has influenced my views about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	16	10	12	27
religious school	14	18	12	16	24

Table no. 11.61

Internet has influenced my views about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	5	5	7	13
religious school	7	8	7	7	9

Table no. 11.62

Television has influenced my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	37	13	15	14
religious school	14	45	17	19	19

Table no. 11.63

Television has influenced my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	18	37	14	18	20
religious school	21	46	25	26	25

Table no. 11.64

The internet has influenced my views about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	9	25	9	8	10
religious school	11	29	12	12	13

Table no. 11.65

The internet has influenced my views about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	12	24	9	10	15
religious school	15	31	16	19	16

Influence from religion

Table no. 11.66

My life has been shaped by religious faith

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	16	38	9	12	39
religious school	30	42	30	28	38

Table no. 11.67

When making important decisions in my life my faith plays a major role

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	13	34	11	10	39
religious school	25	30	25	22	32

Table no. 11.68

My religious identity is important to me

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	21	48	14	15	52
religious school	33	53	34	33	42

Chapter 12. Negative impact of religious diversity on the world

Table no. 12.1

Religion brings more conflict than peace

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	44	52	40	51	47
religious school	42	57	44	45	49

Table no. 12.2

A lot of harm is done in the world by Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	8	12	8	11	7
religious school	10	13	12	11	9

Table no. 12.3

A lot of harm is done in the world by Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	20	12	16	15
religious school	16	21	16	14	17

Table no. 12.4

A lot of harm is done in the world by Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	14	11	14	10
religious school	12	15	13	11	12

Table no. 12.5

A lot of harm is done in the world by Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	13	15	12	18	15
religious school	16	19	17	13	13

Table no. 12.6

A lot of harm is done in the world by Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	37	40	30	35	33
religious school	40	38	30	35	48

Table no. 12.7

A lot of harm is done in the world by Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	13	13	12	15	10
religious school	13	14	14	13	14

Table no. 12.8

A lot of harm is done in the world by Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	33	18	17	11
religious school	15	37	20	13	15

Table no. 12.9

A lot of harm is done in the world by Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	18	38	18	17	12
religious school	17	28	16	15	16

Table no. 12.10

A lot of harm is done in the world by Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	15	18	11	16	13
religious school	14	14	13	15	20

Table no. 12.12

A lot of harm is done in the world by Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	11	12	10	12	9
religious school	12	11	11	11	13

Positive impact of religious diversity on the world

Table no. 12.12

A lot of good is done in the world by Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	40	39	27	27	41
religious school	32	39	29	29	44

Table no. 12.13

A lot of good is done in the world by Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	49	72	36	43	55
religious school	59	68	48	62	71

Table no. 12.14

A lot of good is done in the world by Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	34	21	22	39
religious school	28	33	25	26	36

Table no. 12.15

A lot of good is done in the world by Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	32	37	22	22	32
religious school	32	39	28	28	38

Table no. 12.16

A lot of good is done in the world by Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	28	32	19	18	37
religious school	24	31	25	23	27

Table no. 12.17

A lot of good is done in the world by Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	28	25	18	18	29
religious school	26	26	24	20	29

Table no. 12.18

A lot of good is done in the world by Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	33	45	25	24	38
religious school	45	65	50	50	48

Table no. 12.19

A lot of good is done in the world by Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	53	23	23	31
religious school	34	49	29	34	39

Table no. 12.20

A lot of good is done in the world by Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	32	33	23	24	29
religious school	29	32	25	24	32

Table no. 12.21

A lot of good is done in the world by Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	30	29	21	21	29
religious school	25	35	23	23	28

Table no. 12.22

I am interested in finding out about Buddhists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	37	48	26	33	44
religious school	34	47	34	40	45

Table no. 12.23

I am interested in finding out about Christians

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	34	56	26	33	48
religious school	39	50	41	43	50

Table no. 12.24

I am interested in finding out about Hindus

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	29	41	20	26	41
religious school	29	42	28	33	35

Table no. 12.25

I am interested in finding out about Jews

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	33	46	24	31	39
religious school	32	49	34	38	44

Table no. 12.26

I am interested in finding out about Muslims

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	43	22	27	44
religious school	29	44	32	37	40

Table no. 12.27

I am interested in finding out about Sikhs

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	28	39	19	24	36
religious school	29	37	25	32	34

Table no. 12.28

I am interested in finding out about Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	27	55	23	25	37
religious school	28	48	33	33	33

Table no. 12.29

I am interested in finding out about Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	30	51	23	27	40
religious school	32	55	46	40	39

Table no. 12.30

I am interested in finding out about Atheists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	34	46	24	30	42
religious school	31	44	31	35	40

Table no. 12.31

I am interested in finding out about Humanists

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	38	45	24	31	47
religious school	32	45	32	38	43

Table no. 12.32

Religious people are often more intolerant of others

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	31	38	25	32	30
religious school	28	40	22	28	33

Table no. 12.33

We must respect all religions

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	72	82	59	65	84
religious school	66	80	66	73	81

Table no. 12.34

All religious groups in Britain should have equal rights

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	68	74	55	61	77
religious school	61	78	65	67	70

Table no. 12.35

Promoting equality in society is important to me

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	56	65	34	41	66
religious school	52	67	50	49	67

Chapter 13. Religious diversity in school

Table 13.1

Christians should be allowed to wear crosses in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	68	67	50	56	76
religious school	57	72	58	64	82

Table 13.2

Muslims should be allowed to wear the headscarf in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	63	65	49	53	75
religious school	49	66	55	57	68

Table no. 13.3

Muslims should be allowed to wear the Burka in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	47	58	41	49	52
religious school	41	61	51	53	52

Table no. 13.4

Muslims should be allowed to wear the Niqab in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	49	57	41	50	51
religious school	41	61	52	52	52

Table no. 13.5

Sikhs should be allowed to wear the Turban in School

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	63	63	47	53	72
religious school	51	67	53	57	68

Table no. 13.6

Sikhs should be allowed to wear the Kara in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	59	59	45	51	68
religious school	47	63	52	53	61

Table no. 13.7

Jews should be allowed to wear the star of David in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	65	65	49	55	70
religious school	53	65	55	60	74

Table no. 13.8

Sikhs should be allowed to wear the Kirpan in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	49	59	40	51	56
religious school	42	62	50	52	56

Table no. 13.9

Jews should be allowed to wear the Kippah/Yamulke in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	57	61	44	52	64
religious school	46	63	52	54	61

Table no. 13.10

Hindus should be allowed to wear the Bindi in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	62	60	45	53	69
religious school	47	63	52	55	66

Table no. 13.11

Religious Education should be taught in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	60	64	35	51	66
religious school	56	67	56	63	70

Table no. 13.12

Citizenship should be taught in school

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	46	46	29	32	46
religious school	40	59	40	39	55

Table no. 13.13

Learning about different religions in school is interesting

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	48	60	30	43	63
religious school	44	62	47	54	57

Table no. 13.14

I am in favour of Christian schools

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	26	48	21	32	38
religious school	50	62	45	53	62

Table no. 13.15

I am in favour of Muslim schools

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	17	20	17	20	27
religious school	19	22	23	22	24

Religious diversity and the local environment

Table no. 13.16

People from different religious backgrounds make where I live an interesting place

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	44	48	28	36	58
religious school	34	43	35	37	47

Table no. 13.17

People who come from different countries make where I live an interesting place

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	48	52	30	39	61
religious school	39	47	38	42	55

Table no. 13.18

I would not like to live next door to Catholics

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	7	11	11	13	5
religious school	8	10	5	8	6

Table no. 13.19

I would not like to live next door to Protestants

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	6	7	10	12	6
religious school	8	17	7	7	7

Religious diversity and personal relationships

Table no. 13.20

I would be happy to go out with someone from a different faith

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	60	65	46	53	59
religious school	49	71	65	57	59

Table no. 13.21

I would be happy about a close relative marrying someone from a different faith

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	66	69	53	59	57
religious school	55	73	65	61	66

Table no. 13.22

I would be happy to go out with someone from a different denomination

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	61	68	46	52	59
religious school	55	71	64	57	72

Table no. 13.23

I would be happy about a close relative marrying someone from a different denomination

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	62	66	45	49	55
religious school	51	67	54	56	70

Table no. 13.24

I would be happy to go out with someone from a different racial background

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	59	64	41	46	59
religious school	50	66	56	57	67

Table no. 13.25

I would be happy about a close relative marrying someone from a different racial background

	England %	N Ireland %	Scotland %	Wales %	London %
secular school	64	70	49	55	61
religious school	53	73	60	61	72